

The Expositor

The Journal of Parish Methods

The Music of the Sanctuary

DANIEL PROTHEROE, MUS. D.

Dr. Daniel Protheroe is one of the foremost conductors of chorus, one of the most distinguished authorities on sacred music and a composer of international renown. He was born in Wales in 1866. At an early age he became a competitor in Eisteddfods and at the age of 18 years organized his first choral society. Coming to America in 1886 he settled in Scranton, Pennsylvania, where he continued his work. From Scranton he went to Milwaukee and finally in 1904 to Chicago, his present home. The degree of Bachelor of Music by Toronto University was conferred upon him in 1890, and that of Doctor of Music by the Grand Conservatory of New York in 1905. His compositions number about 1,000 and represent all departments of the art. In all his works there is abundant evidence of the gift of God-given melody. But there is art and fine technical skill as well, notably in his treatment of choral problems. Because of his talent he has been among the chief judges at eisteddfods in Wales and America. Several of his compositions have been used for test pieces in Welsh National Eisteddfods and other competitions. He has directed numerous choirs, notable that of the M. E. Church of Oak Park, Illinois.

The importance of music in the church service is provided by all. Methods, however, differ.

In one church you will find a chorus, in another the music is provided by a quartette, while in some churches a precentor only is employed.

The quartette choir is characteristically American, and the term *choir* is never used in any other country to designate such a combination. So, in this article the term choir will be used to mean a number of voices in each part. Many elements are to be considered in the building of an efficient musical organization.

First. The members of the church must be awakened to its importance, and assist in providing, as far as possible, vocal material, to inculcate the love of song and light the fires of musical enthusiasm. You often hear the cry of many Jeremiahs lamenting that it is impossible to obtain the voices. Granting that it is difficult, the question arises as to how serious the efforts have been in overcoming the difficulties. Steps should be taken to enlist the interest of the young people, showing them the privilege which is theirs in singing the gospel. The cultural effect of good music should be emphasized.

In these days, choral societies spring up in many towns and villages. Industrial concerns are developing the vocal artistic abilities of their employees. Music is taught in the schools, and the ability to read music readily is becoming general, and greater enthusiasm than ever is displayed

in choral art. All this reservoir of musical achievement should be turned upon the arid wastes of many a church organization, and the desert blossoms forth in beautiful song and praise to the author of all song. Students of singing would be well advised to join church choirs for the practice it affords in sight-reading. It is granted that many vocal teachers forbid their pupils to join choruses. When the voice, however, is correctly produced, there is no danger of singing wrongly.

The only way to learn singing is by practical demonstration. No one ever learned to sprint by sitting in an easy chair and theorizing as to the manner in which the muscles perform.

After securing the material the next step is arranging the various parts. This must be done with great care as the foundation of a fine choral building is Balance and Blend. These are the two Bs of a choral edifice. How often we hear a simple voice marring the tonal blend.

Second. A competent conductor should be engaged to weld this material into a pliable, sonorous, organ-like instrument. He should: 1. Know the secrets of his craft — the meaning of a pulsating rhythm: the ability to beat time, and one that does not allow time to beat him. Unfortunately a crop of would-be conductors have arisen who move the arms in cheer-leading fashion, and who have no idea of rhythmic swing or a melodic sense. 2. He should possess a keen, sensitive ear, and some knowledge of Harmony, at least enough to detect a wrong

note when sung, and indicate at once the mistake, and demonstrate how to correct it. How frequently we hear of conductors realizing that there is a mistake made, yet are unable to point out the error immediately, simply saying, "Let us try that part again, there is something wrong," and then stumble upon the error quite accidentally.

Third. Theory alone never created a musician, but the conductor must be well versed. He should study musical form in addition to Harmony. Suppose, for example, that he should at some time take up the study of Haydn's Creation. In that work many of the choruses are contrapuntal and imitative in nature, so that a knowledge of fugue would be a splendid asset. Let us take as an example the chorus "Awake the harp." Here we have a well-worked out fugue with subject, answer, episode, augmentation, and stretto. How very interesting to the singers would it be if the conductor were to dissect the various vocal parts, display the varied contrapuntal devices used by the composer, climaxes worked out, and the very heart of the chorus pulsate with the breath of life.

Fourth. Expression is the ultimate end of all art, and the conductor should have the ability to obtain tonal color, to make a picture through tone, putting a little blue here, purple there, and a brilliant red in another place, and all effects secured with artistic finish. The ability to sing is of great assistance to a conductor as often two minutes of example is worth sixty minutes of precept.

Five. Above all, the leader of church music must have *personality*, one that attracts, and one of tact and sound common-sense, perhaps the most potent factor in the success of any choral organization. A deep sympathy with the work is absolutely essential, and a belief in the divine things. He must be bold enough to proclaim himself a follower of the Christ. How can anyone help to lead another to Christ through song who has not experienced the saving grace of the Master in his own heart? Who can sing of the Crucified One who does not believe in the Cross. Frequently I have heard the late Dr. Frank W. Gunsaulus couple the words "*Minister and Minstrel*." A minister is a minstrel, and a minstrel is a minister, ministering to the souls through song.

A strong organization should be formed with a set of officers selected from the members of the choir, without any inter-

ference from an "outside" music committee. These so-called music committees are, as a rule, made up largely of people well-connected socially, liberal contributors, perhaps, to the church funds and are not selected on account of any musical ability they may possess. At a meeting of one of these committees, it was proposed to open the proceedings with the singing of the Doxology, but lo! and behold! not a single member knows enough music to sing a single line!

Rehearsals should be held weekly and on a night not too far distant from the Sabbath. They should be started promptly, and not continued for too long a period. A short intermission should be given during the rehearsal for social intercourse. This must be made at the discretion of the conductor, whose word at these meetings should be supreme.

All ministers are not musical, and it means, perhaps, very little to many, yet a minister should take a personal interest in the members of his choir and by his presence at the rehearsals, show his appreciation of the work of his singers — his fellow workers. In this way, he would become acquainted with musical literature, which would be of great assistance in the making of effective programs for the various musical services.

The late J. S. Curwen gave this advice to ministers:

"Treat your singers as colleagues and assistants: let prayer be offered for them from time to time: lose no opportunity of dwelling on the spiritual motive which underlies their musical work, and the choir must inevitably rise to a better performance of its duties."

While all should be *harmony* among singers, occasionally a little counterpoint creeps in. I enjoy musical counterpoint, but some admire *bickering points*. One disgruntled member can work a great deal of harm, and the discord of discontent is one that is hard to resolve. The sooner these *discords* are given a rest the better it will be for the success of the choir.

Members of choirs make sacrifices in giving their services freely, and doing the work faithfully. There is, however, a pleasure and recompense in the work itself which cannot be measured in financial terms. Yet, I believe that choristers should be free from having to incur any expense. After all, it is a labor of love and no one can succeed in any art whose heart is not

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Importance of the Ability to Speak in Public

ARTHUR STEVENS PHELPS

The ability to speak effectively in public is now a matter of importance to almost every calling. There come times to all of us when, like John Alden, we must speak for ourselves. Great causes need defenders. To stand before an expectant audience, or before an expectant individual, with nothing to say or, which is as unfortunate, with much to say and without the ability to say it, is one of the most embarrassing situations in life.

The majority of public addresses are failures. Jean Francois Millet said: "I think things had better not be said at all, than said weakly." How many addresses have you heard during the past six months that have held your interest, stirred your feelings, or roused your will? And if they have not accomplished one or all three of these things, they have to a degree done the opposite. Dullness is eloquent—for the opposite side. A school teacher and a preacher are as much in duty bound to be interesting as a popular lecturer. The more important a subject is, the more reason for giving it carrying power. An editorial writer in one of the most widely circulated students' dailies in the country recently asked:

"When a price is set on undergraduate cleverness and a penalty placed on triteness, why is it considered proper by those who sit in the hallowed halls of authority, that of all those of whom originality should be exacted, professors alone are exempt?"

"The dry-as-dust lecturer is subject to no penalties. He is on hand at all times, smugly basking in the sunlight of his own platitudes, unctuously clearing his throat

by way of puncturing his remarks, blissfully unaware of the hatred brooding in the breasts of his unwilling audience."

Speaking in public is the most difficult of all the arts, perhaps because it is the most valuable. One cannot amble into Paradise. It must be climbed to, or abandoned. It is the most difficult of the arts, too, because there are so many chances to fail. Cicero lamented: "There is nothing more rare among men than a perfect orator." In his *De Oratore*: "There is requisite to the orator the acuteness of the logician, the subtlety of the philosopher, the skillful harmony, almost, of the poet, the memory of a lawyer, the tragedian's voice, and the gesticulation of the most finished actors."

Animated actors are often dull speakers. Some eminent literary men are almost as famous for their failures on the platform as for their successes with the pen. Witness Rousseau, Julian Hawthorne, Lamennais, Goldsmith who

"wrote like an angel, and talked like poor Poll." Harold Bell Wright, who has reaped a fortune from his books, received, it is said, almost a starvation salary for his preaching. Perhaps it was he who tells of the colored exhorter who, after telling an acquaintance that he got only fifty dollars as a year's salary, and receiving the sympathetic response: "It is a disgrace to the church to pay you such a small salary!" answered: "Ah don' know, boss, did yo' evah hear me preach?" The arts of saying and writing things, the same things, are different arts.

Charming and inspiring conversationalists are sometimes worse than dumb before an

Herewith, the first of a series of most practical articles, on the subject of Public Speaking, which the *Expositor* promised several months back. Possibly the best introduction that might be given the series, lies in quoting from the letter of Mr. Phelps, which accompanied the first article from Berkeley. Mr. Phelps says:

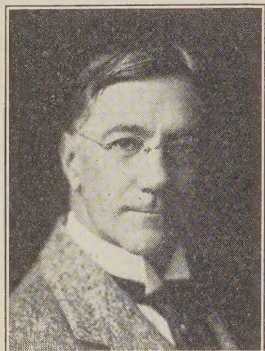
"My lectures on preaching and other kinds of speaking in public, delivered to ministers and students for the ministry, in my classroom at the Berkeley Divinity School, I have carefully revised . . . with the conviction that there are a host of practical problems, faced by every minister both in the pulpit and in many other situations, which the conventional books on the subject have overlooked, and most professors of Homiletics have passed by. In my course at Yale, the audience seemed to have been forgotten, the 'ministerial tone' (one of the deadliest obstacles to usefulness) never mentioned, mannerisms disregarded, illustrations neglected, after-dinner speaking and lecturing not touched upon, and a thousand other things that a minister must face—after he gets on the platform—left for him to guess at. . . . I have felt if you and I can . . . help thousands of average men who yearn for that kind of help, but have not known where to get it, we may render them a genuine service. . . . I yearn for the success of that kind of a fellow: that we may open and clear the rapport between his heart and that of the Master, and those of the pew. A questionnaire has been prepared for each lecture. There is also a bibliography, for further study, selected for its diversity, and also for its readableness. It will be furnishing the reader with a complete Correspondence Course, together with the features which have made the *Expositor* necessary to his calling, 'without extra cost to him,' . . . How does the idea impress you?"

The idea impresses me most favorably, as it has those ministers with whom I have spoken of this special *Expositor* feature and as I know it will impress you who sit in your studies, eager for any help from which and in which you may find new and renewed strength in your high calling.

It is with true joy, therefore that we present this, the first lesson of the *Expositor's* "Complete Correspondence Course" in Public Speaking. May your satisfaction in it be as great as our own.

—J.M.R.

audience. Both speakers and talkers have the gift of speech, but each is proverbially lacking in the other's art. They differ more widely than chamber-music and the oratorio. It is strange that the addition or subtraction of a certain number of hearers changes the art of vocal expression to a foreign field! Who would want to hear on



Prof. Arthur Stevens Phelps

the platform Socrates or Dr. Samuel Johnson, the world's two most famous conversationalists?

Unfortunately, the majority of men that have chosen speaking in public as their profession are pitifully poor speakers. Many ministers are failures in the pulpit. The sheep do not want to hear their voices. Their auditors bring to church more religious zeal than they carry away. If it were not for the rich content of the gospel which they preach, they would not be worth listening to. It is sad that a hearer has to force himself to listen to what should be the breath of heaven to him; and that the good seed finds its chief impediment in the sower. "Of the three places," writes Thomas Embley Osmun, "where we hear most public speaking and reading — our courts of law, our theatres and our churches — the place where we hear the best elocution is the first, and the place where we hear the worst elocution is the last." An eloquent young preacher came to the study of the Reverend F. F. Emerson, a thoughtful, but dull speaker, and said to him: "If I had your sermons, or you my delivery, we could carry all before us!" During Mr. Emerson's next summer vacation, someone broke into his house and stole his sermons. I am not offering this incident as a solution of the difficulty.

We frequently hear it said that speaking in public has had its day; with the host of

high class periodicals and books that are flooding the press, we do not need the platform any longer. The objection is shallow. Good speaking has many elements of superiority over good books. It makes thought alive; its impression goes deeper; its meaning is clearer through the concrete medium of gesticulation; the speaker's personal magnetism is a vital influence; and warmth of social feeling is to be found only in a congregation of one's fellows. I once heard the outline of a series of addresses on *The Fallacy of Well Known Proverbs*. Perhaps the most absurd of such trite proverbs is: "Talk is cheap." No talk could well be cheaper than that saying. Talk is the mightiest force in the world. Through it we have won our superiority to the lower animals. That way lies education. Not only does talk teach others; it teaches the talker most of all. An idea is never really our own until we have imparted it to another. To keep an idea give it away. Every war has been started by talk. And stopped by talk. The Declaration of Independence is talk. The speech of Lincoln at the battlefield of Gettysburg, despite his modest declaration to the contrary, has become more famous than the battle itself. Talk has made the reputation of the Tower of Babel. Talk has made the financial success of the telephone, the phonograph, the radio. The Sermon on the Mount was talk. So were the Ten Commandments — though in that case actions speak louder than words. What is a marriage proposal but talk? If "talk is cheap," how explain the influence of propaganda? Abraham Lincoln, striking off the iron shackles of slavery, replaced them with the golden fetters of public opinion: "Public sentiment is everything: with public sentiment, nothing can fail; without it, nothing can succeed. Consequently he who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed." When John the mystic evangelist sought a metaphor with which to describe the relation that the Messiah bore to the Father, he called Him the *Word* of God. A luminous phrase! A word is the expression of the inner life. Through words, as across a bridge, heart travels to heart. Emerson pays this high tribute to the value of spiritual utterance: "The highest platform of eloquence is the moral sentiment."

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Worship in Song

REV. JOHN A. SIMPSON

The beginnings of song and of instrumental music are lost in the obscurity of early ages. Poetry and music have rightly been considered divine gifts to men. Ancient heathen poets attributed their inspiration to the muses, and even Christian poets have used the figure of the muses to represent the source of the divine gift. But it is God who is the fountain of poetry, as it is God who is the fountain of music. There is no musical tone that did not ring in the heart of God before ever it echoed in the ears of men. When men compose music they simply make known the melodies of the Creator of all good. Since ever the morning stars sang together the sons of God have shouted for joy.

The soul in love with God finds music on every hand. The Hebrews praised God in the desert. Paul and Silas sang in the dungeon at midnight. Jesus and the disciples sang a hymn in the very shadow of the cross. Savonarola chanted a psalm on his way to the stake. The praises of the martyrs have been carried to heaven on the rising flames of their fires of torture. Infants are hushed to sleep with Christian song, and dying saints fall into slumber murmuring hymns of faith. There is no period in the Christian life when some element of praise is not present in the soul.

There is music in the material universe.

"There's music in the sighing of a reed;
There's music in the gushing of a rill;
There's music in all things if men had
ears;

This earth is but an echo of the
spheres."

For many centuries, music, both of instrument and of voice, has constituted an important part of worship. Hymns are by no means modern. Heathen devotees chanted their hymns ages ago. The Hebrews have left in the historical, the prophetic, and the poetical books of the Old Testament most beautiful religious songs. A few songs are found in the New Testament, and the biblical references to the use of music in worship are numberless. The early Christians composed hymns of prayer and of praise, and so many hymns of the faith have now been written that they are said to number a half million or more.

Hymns of the highest class are of double worth. They consist of both excellent poetry and beautiful music. Comparatively few hymns possess each of these characteristics in high degree, and yet their number in the aggregate is not small. While independent poetic value is not absolutely essential to a hymn's popularity or usefulness, it is improbable that any hymn without a considerable degree of poetic merit could long survive.

It is well to recognize a distinction between the standard church hymns and the lighter and less substantial compositions commonly sung in Sunday Schools, at conventions, and during revival meetings. About sixty years ago American composers of religious music undertook to meet a popular demand for a lighter and less dignified style of song worship. There is no doubt that these songs, with their personal, and evangelistic, although many times commonplace characteristics, appeal to many who could not be so easily reached by the more stately compositions of the hymnal.

As in secular, so in religious song, a successful popular appeal is frequently made with trashy productions. Enterprising publishers and ambitious evangelists press these comparatively worthless hymns upon the churches. Although they are thoroughly Christian and moral in their tone, they oftentimes have a direct tendency to cultivate, not merely a taste for second-class church music, but a genuine dislike for that of a higher order. They are exploited, often for commercial purposes, far beyond their legitimate field, until many communities are practically ignorant of the very existence of the great hymns of the Christian faith.

The difficulties confronting the ordinary church are many. Music is not always looked upon as a part of genuine worship, but rather as a religious exercise. Music, as such, is regarded as a minor feature of the service, and is given secondary consideration. Aside from the regular religious meetings, the songs in use in the community are chiefly late popular airs or patriotic melodies. The church choirs are commonly composed of young people, who not only have no conception of music as art or worship, but whose voices are accustomed to

popular songs, and whose knowledge of sacred music is confined almost altogether to Sunday School and revival hymns. Since genuine congregational singing has rarely been developed fully among us, we are usually unable, either through the choir, the congregation, or both together, to enjoy religious music of even an approximately high order.

A realization of existing facts is essential to intelligent efforts to make conditions better.

My first impression of the church hymnal was not favorable. The selections in the hymnal seemed detached and foreign. I missed the rollicking energy and abandon of the livelier tunes. It was wrong training, and not incapacity, that made me dislike the hymnal. One of the pleasant memories of my life is of a summer, while still in my teens, when I worked on the farm of a fine, somewhat old-fashioned family, members of a rural United Presbyterian church. A rather large choir of young and middle aged persons led the congregation in the singing of the Psalms. The choir leader was a man past middle age, but with a very good, clear voice. He secured the key from a pitch pipe, there being no organ, and led the musical service without display of any kind. The dignified, forceful, and beautiful rendering of the Psalm paraphrases was something the memory of which remains with me. It was not until I had grown to manhood, and heard fairly well trained choirs in large towns, that I ever heard its equal again. And so I do not criticize the people who are without knowledge of good church music, for it is not their own fault. On the other hand neither pastors, church officers, nor individual church members, are immediately to blame. All are caught in the net of custom, previous experience, and practical necessity. Let it be assumed that the conditions are not hopeless, and that improvements are possible.

There are some fundamental factors which influence churches in favor of second class church music. Great operas and dramas are crowded from the stage by popular songs and vaudeville shows. Great books are displaced by the Sunday newspaper. Great poets and essayists, by fiction and light reading. In the aggregate there may be as much reading of the great authors as formerly, but there is less in proportion. The stream has been widened. It carries more water, but it is not relatively

so deep. Today is, on the whole better than yesterday, but it is not better in every respect.

In many churches there is a demand for "simple Gospel" sermons. There is a tendency to listen lightly; to be uninterested in themes, even though biblical, that demand concentrated attention. The current of religious experience is extremely shallow. Constructive Bible teaching is almost out of the question. There is too little family and personal worship. The religious life consists chiefly in attendance at church services. There is small knowledge of history, of literature, of philosophy. Under these circumstances pastors find it next to impossible to teach the great doctrines of Christian faith, the history of religion, the depths of the Bible, the philosophical aspects of belief, or even the literary treasures of religious thought. The insistent demand is for simple and shallow repetitions of commonplace biblical truths.

Under these conditions it is small wonder that there is a preference for light songs rather than the deeply spiritual and artistically beautiful hymns of the centuries. The lighter songs are desired, not merely because they are in keeping with the usual order of the day, but because their representation of Christian doctrine and experience is more nearly in accord with personal religious development.

It would be very easy for one to take an extreme position on either side with respect to the comparative values of these songs, and the standard hymns. There is undoubtedly a sprightliness about many of the former compositions that is exceedingly attractive. This effect is sometimes produced by the words, sometimes by the melody, and not infrequently by both. They are so greatly enjoyed by so many people, and they have been instrumental in the accomplishment of so much good, that many choirs and congregations would practically discard the standard hymns altogether in their favor.

Matters of this sort are not easy of adjustment or of explanation except in accordance with one's feelings. And these feelings are usually the result of previous example and training. These things are not easy to demonstrate. They must be felt. It would be difficult to make clear to any one not already favorably disposed to great literature, the advantages of the study of

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The Minister And His Music

REV. T. BENTON PEERY

T. Benton Peery is the successful and popular pastor of a congregation in one of Cleveland's delightful suburbs. Although a seminary graduate of recent years, his experience as an unusually acceptable tenor has been wide, geographically as well as in other ways. He studied voice under Myra Belle Vickers, of Hollywood, California, and Arthur Kraft, of New York. He has sung with vocal organizations from coast to coast. In radio and concert work his experience has been as broad, surpassed only by his work in and with church choirs and choruses. He has been a member of the Apollo Club of Hollywood, the Orpheus Club of Cincinnati, and is at present a member of the Orpheus Male Chorus of Cleveland, which chorus was awarded first place in the annual international contest held in Wales a year or two back. Mr. Peery knows whereof he speaks.

At a wedding recently a bride chose as a favorite number the "Prisoner's Song," which has attained some popularity. Without the slightest thought of the content of the words, the opening measures were played, and the accommodating vocalist sang out the opening lines "And I wish that I had someone to love me." Amusing? Yes indeed! Just as much so is some of the music that is heard in some of our churches today and as correspondingly appropriate.

The field of Church Music is broad and many-sided. It is my purpose in this article to write on that field of music in our churches which ought to be of concern to the minister. The *Expositor* is known as a minister's trade journal, aiming to be of practical benefit to the clergyman and his church. On another page of this issue the eminent Dr. Protheroe writes on better congregational singing. I desire not to express the point of view of a musician primarily, although I have had some singing experience before entering the ministry, but to write from the standpoint of a busy city pastor who realizes the opportunity afforded by better music in his church. In this field of activity the minister too often feels his lack of knowledge, a certain indifference, or a degree of prejudice. What is to be expected of us? What have we to do?

Some Observations

The Minister usually knows little about the music of his church service. To me no better opportunity presents itself for uplifting inspiration and creating an atmosphere for the sermon. Too often the choir sings with joyful noise a favorite anthem, the soloist shouts a solo adapted to his voice, the hymns are sung slowly and expressing different ideas, and the sermon comes ringing in on an entirely different theme. Such a conglomeration is only to be found in a three-ring circus or a variety show.

Next, I must say in all honesty that I

have never attended a ministerial conference or synodical meeting without a mingled feeling of pain and disgust. The singing of the opening services is often so terrible. The lagging of tempo and the shouting of lungs gives one a perspiration of head, a suppression of tongue and a depression of heart. Is the poor singing of such services the reason for such a poor attendance?

Then also the way my ministerial brethren get from one note to the next gives one cause for deep concern. Nine times out of ten when a group of clergymen sing the tempo slows down, often assuming the time of a funeral dirge. A group singing together in unison or concert must have some direction. Usually a competent director leads and the time of the singing is his responsibility. So often no director is present and it is up to the organist. He plays a few opening measures of the hymn for the purpose of giving the singers the time in which it is to be sung. How many of you ever thought of that? Just a little observation on your part, or following the simple direction of the leader will do wonders. Brethren — get your tongue out of your throat, prepare to sing with some beauty, don't stay glued to each note, but march on, having some regard for both tone and time. Now that this is off my chest we can proceed together with more constructive purpose.

Religion and Music

Let us look briefly into the relationship of music with religion and its close association through the ages. This is a great historic fact — that music has been continuously and universally of the greatest service to religion through the means of public worship. In the Israelitic religion, out of which Christianity developed, music and the law were intimately associated. This race under their leader, Moses, used both vocal and instrumental music, as a means of praising God for their deliverance from bondage in Egypt. David, in hours of triumph, made musical expression of his

thanks to God, while in hours of sorrow he voiced his lament in plaintive song. In the closing moments of the Last Supper, Jesus and his apostles lifted up their voices, singing a hymn together (Matt. 26:30). As the gospel message spread music went everywhere as the handmaiden of the church. In the development of the Roman Catholic hierarchy, music was regarded of such great importance to worship, that a special order of priests were set aside to study the art. Not too much can be said as to the influence of music on the Reformation. Luther used music as his greatest aid and gave to the world again its congregational hymn. Through the Pilgrim conquest of America and the following evangelistic efforts, continuing in ever-increasing force today music is the handmaiden of religion. It is worth remembering, that the art of music is what it is today largely as a consequence of what religion has done for it. Therefore, we can say in a striking degree music is a child of the church.

If this be true the church today must not forsake its child, but use it as a great aid to true worship. The effect of music in the church is dependent entirely upon its character. Among singers it is a source of satisfaction to be able to sing in a church of liturgical character where the atmosphere is inspiring, the classics are appreciated, and where the music is worthy of their best efforts. If it be frivolous or flamboyant it will not stimulate religious emotion but recall secular association, and therefore has no place in the church. The reason for the failure of so much of the music heard in Protestant churches, is that its emotional appeal is so often secular, and is rendered as a concert to please the hearers, instead of an act of devotion to Almighty God.

The music of a church service also should contribute to its unity. An inspiring service must have a central theme. Often the words of the anthems and hymns have little connection with the theme of the service. Just because this is difficult and requires some previous planning is no reason to avoid it. For that very reason it is the thing to do. The hymn-books of all churches are sufficiently rich in expressing religious sentiment to yield a sufficient number to accord with the subjects desired. All anthems should be selected by the minister and director in consultation, primarily with a view to the significance of the words to be sung, taking care that they suit the particular occasion or theme of the sermon.

With the service carefully chosen with regard to a definite purpose, the singing of hymns, the rendition of chants, responses and anthems all create an emotional atmosphere which lifts the hearers out of sordid care and prepares them for a vital, telling message of the gospel.

The Minister as Leader

The minister is responsible for the direction of the entire service. By force of example he ought to lead his people to treat their church music with affection and respect. The many tasks placed upon the present ministry are not quite known by our laymen. Very few of us can stand more work or responsibilities. It is quite true that the average minister knows little about music, his studies are not along this line. Trained directors of choirs are necessary, but the majority of churches cannot afford such, so this task often is turned over to him. As the ideal leader of the worship program, he must know more about the musical values of his service. Usually the music of a service takes up one-half of the time. With this much of an emphasis, he dare not be indifferent, or willing merely to turn it over to those paid for service rendered. To this end he should be definitely trained in the art of music, and in its appreciation at least.

Most professional musicians are in sympathy with religious work and strive to achieve the results expected of them. Speaking from my own experience as a singer I know that all vocalists owe a debt to the church for their first employment and continued work during the early days of struggle when the paths are rough. It is true that no church musician gets wealthy, but I am of the opinion that the pay is usually equal to the time spent and service rendered. There is often a lack of appreciation by them, not of the spirit of worship, but of us who represent the church officially. There are too many violations of good taste, crudities of language, and a rough disregard of refined sensibilities, which some ministers permit themselves to adopt. I have seen very little of that exhibition of so-called temperament on the part of church musicians, but on the contrary have heard and seen some things which have no place in the pulpit.

Every minister should be a singing minister. All eyes are upon you and if you do sing others will follow. Note the tempo and join in with the choir, leading the con-

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The Making of An Organ

C. B. FLOYD

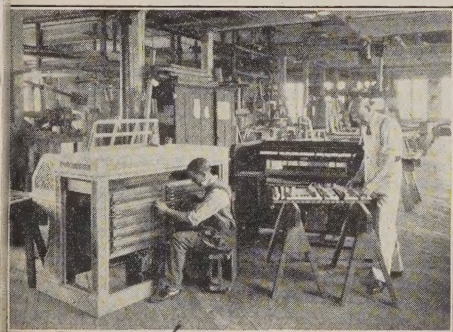
Vice-President and Sales Manager, Hall Organ Co.

In the midst of a constantly increasing appreciation of the diversity of products and the high degree of skill required in their manufacture, the manufacture of pipe organs should not be overlooked. There is probably no one product made today of which so little is known, or the manufacture of which is so little understood, yet there is probably no one line which so well exemplifies the old traditions in the employment of highly skilled and specialized artisans in a trade which can never become a mechanical one.

To the average person an organ is a somewhat mysterious thing, recognized as es-

in which the architect and builder consult with him in advance, and a proper space is provided as the walls of the building go up, an organ will be constructed, still of a special design, but in all probability at a lesser cost and more eminently satisfactory in that its builder knows it will produce the desired volume and quality of tone, with a much lessened chance of readjustment from time to time.

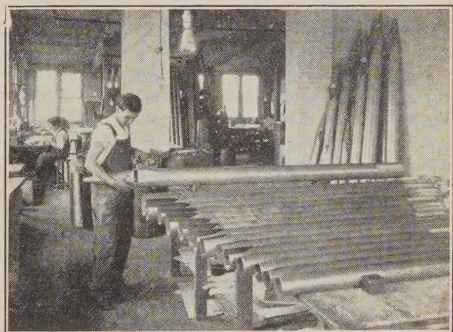
To the manufacturer of a complicated machine tool, for example, the construction of an organ would appear almost absurdly simple in its mechanical features. Its component parts are each, however, the product of hours of painstaking hand labor. From the minute flue pipes, which give the tones high above the pitch of ordinary musical instruments, to the great pipes of carefully prepared composition metals and the square



The Console Room

essential in a church, lodge or well-equipped hall, or theater, yet consuming a vast amount of space, producing endless arguments with architects and builders, and costing — yes, here is the one deep impression — an apparently immensely large sum of money.

In a very limited space, I am going to explain to other manufacturers, and to all readers of the *Expositor* how, when they serve upon their local committees charged with the selection of an organ or advise with their architects and builders, they are engaged in procuring one of the most highly specialized products of this or any other day and age. If the building in which it is to go is already erected then the organ manufacturer must, if humanly possible, adapt the size and form of the organ to the particular spot where it is to rest, even though that spot may be entirely unsuited. If, on the other hand, that highly desirable manufacturer's Seventh Heaven is attained,



The Pipe Room

laminated wood pipes made from imported and carefully selected material, every piece must be worked out for every organ, the size gauged by the space requirements and the range and quality of tone demanded in the completed organ.

An organ is a wind instrument, the main power furnished through large electrically operated fan blowers and auxiliary bellows, and controlled by the organist in its operation of the smaller wind chambers. As a key is pressed down and the valve opened, the air is forced into a particular pipe or pipes. As the wind is admitted it is forced through the opening in the foot of the pipe up to a very narrow opening between a horizontal piece of metal and the lower lip. This sheet of wind strikes the edge of the

upper lip and sets up a vibration of the column of air in the pipe above, producing a tone dependent upon the length of that column of air.

The longer and larger the pipe, the deeper the tone, and often where the space is limited, a pipe will be mitred once, and sometimes several times, giving the effect of the elbow joint of a stove pipe. Certain tones of great softness and depth can only be produced by wooden pipes, and their tuning is accomplished by regulating a wooden plunger inside, if it is a stopped pipe, or by a metal shade if it is an open pipe.

A trip through the plant showing the manufacture in its various stages will give a clearer idea of each main process. The ground floor is a huge vaulted room, three stories high, with ample window space to light it from top to bottom. Stout walls permit the erection of balconies at any desired point, necessary in the many cases where organs are built tier upon tier. We mount to a gallery at one side, and here enter the upper floors which house the wood working and other departments. In one room several machines, operating somewhat on a drop-press principal, burn the first part of the graduated holes in wooden planks upon which each series of pipes will rest. A skilled operator completes the drilling and if his eye should fail in centering his drill, neither tuning nor anything else can bring the pipe which rests over that hole to its proper pitch.

All channels in the chest bars are immersed in melted paraffine which permeates the pores of the wood and prevents all seepage of air from one channel to another.

Girls, fingers delicate and touch sensitive, do most of the fine leather covering of valves which control the air and pneumatics which operate them.

There are many coupler switches fitted with delicate control wires, thousands in number.

Every operation of the organ's mechanism must be soundless, and felt dampers help to deaden the sound at points of contact where keys or couplers move.

We next watch the making of wooden pipes. Layer after layer of various kinds and grades of wood are fitted and glued together so that perfect smoothness of tone will be produced and warping and other damage from weather and temperature changes will be prevented.

In another part of the Action Room the

consoles are made. On this part of the instrument hand carving of the most exquisite sort is often lavished. Ebony, walnut, oak, mahogany and maple all have their particular places both for decorative and utilitarian purposes.

The completed organ, built to serve for generations, must be fully assembled and tested in the plant, then taken down and reassembled in its final resting place by experts from the factory. Once properly installed, it will stand a lasting monument to the genius of the workmen who produced it, and the scrupulous regard for production details which has gone into its making.

Every metal pipe is cut by hand from flat sheets of metal, according to a fixed pattern, and then rounded into shape over mandrils with hand beaters. The edges are then soldered together at a flush joint, a delicate and skilful operation.

The modern electric organ, although containing thousands of wires and contacts, contains really fewer moving parts than the old style organ with its many wood and metal connections. When a key is pressed there are only two movements between the key and pipe, viz., a small disc or armature under the magnet, which acts as a valve to exhaust the pneumatic diaphragm (the only other moving part) upon which rests the disc valve which lets air into the pipe.

The console is the most interesting unit of the organ, as it contains the numerous controls through which the organist manipulates the entire instrument. In addition to three or four sets of keys and pedal keyboard, there are stop tablets, couplers, combination pistons, expression pedals, full organ pedals, and reversible pedal. It is something like the pilot house of an ocean liner, but with many more controls. All these are electrically connected with intricate and delicate mechanism as accurate as a Swiss watch.

From a musician's standpoint the Voicing Room is the most important department, since here the various tonal colors are determined. The finished pipes are brought here and the voicer, or tone artist, places them upon a miniature organ, one set at a time, and manipulates them individually to obtain the required string quality, flute quality, or clarinet quality, as called for by the purchaser. Exact shades of beauty and harmony require the utmost patience, skill and experience. The real soul of the organ is born here.

(Continued on page 110)

Singing Hymns

REV. MARTIN SCHROEDER

The story is told of a missionary who desired a translation of "Rock of Ages, cleft for me" into the dialect of one of the Hindu tribes. The Oriental began his translation in a first attempt with these words:

"Very old stone, split for my benefit,
Let me get under one of your fragments."

One may smile over the man's viewpoint, but is it not a fact that such simplicity in considering descriptive language may be found right among those to whom the words of famous hymns have become second nature? An observer in this field will make the discovery that some of our most significant hymns lose in their force and beauty because they are sung without the background of proper interpretation. Belonging to a branch of Christendom in which catechization and confirmation are prerequisites for church membership, the opportunity for making this observation has been present throughout the greater part of the writer's ministry. These lines are therefore presented as a plea for a more extensive teaching of the meaning of hymns in addition to the singing. It is the plus element. There are, of course, hymns whose meaning is self-evident, so that any comment could add little, for instance descriptive ones like "While shepherds watched their flocks by night," or, "There is a green hill far away." When the motive for their production and the spirit in which they have been used is taught their richness has been made available. Other hymns there are which must be studied with Bible in hand, the same as they were written. The very much favored hymn mentioned in the beginning of this article is a case in point.

What is it that presents itself to our minds when we intone with utter conviction "Rock of Ages cleft for me?" An artist has given us what he considered the proper interpretation of that first line in a picture which shows in the midst of a stormy sea a cliff-like cross to which a woman's figure clings as a last refuge. The artist's conception is significant and correct in itself, but, though he calls his picture "The Rock of Ages," he does not convey the idea which the poet had in mind. The hymn was written during the financial depression in

revolutionary days. The public debts were piling higher and higher. Augustus Montague Toplady could see the analogy and spiritualized on this mounting of obligations. He showed by clever calculations in an article in *The Gospel Magazine* that man's sins are similarly beyond redemption unless help comes in the proper way. The article closed with the now well known hymn.

In his meditation there appeared before his spiritual eye the scene of the opening of the sixth seal as recorded in the Book of Revelation. "And lo . . . the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the caves and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne." This picture leads him to look for that Rock which shall not be moved though heaven and earth shall pass away. The realization of the redeeming strength of Christ causes him to say with the Psalmist "O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation." In an instant he finds himself on Calvary viewing the act of redemption, as "one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." Reverting to the Psalmist's experience in deep distress he uses his language and prays "Wash me thoroughly from mine iniquity, and cleanse me from my sin."

Accepting St. Paul's maxim "that a man is justified by faith without the deeds of the law" Toplady enters upon the writing of his second stanza. The third emphasizes again the utter helplessness of the sinner, borrowing the language of John on Patmos "thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." "Unto him that loved us, and washed us from our sins in his own blood . . . be glory and dominion for ever and ever." Anticipating the great change as St. Paul did, that "now we see through a glass, darkly; but then face to face; now I know in

part, but then shall I know even as also I am known," the poet repeats in the last stanza his prayer for a protecting cleavage in the "Rock of Ages."

The foregoing outline is only indicative and necessarily shortened from the original. A wealth of suggestion is pressed into this one hymn which bids fair to be used for sermonic consideration. The writer has made it a practice to teach his catechumens in the course of a year at least ten of the outstanding hymns with their historical and Biblical foundation. The result has been gratifying. Is there not a certain amount of satisfaction when you see your one-time pupils singing with books closed and with the assurance in their attitude that they understand what they sing, for, one by-product of this method is the memory of the words of the hymns, which, in the aggregate will constitute a treasure which neither moth nor rust can take away.

Why is it that certain hymns have caught the fancy of ever so many, so that their words are found in practically all of the Protestant hymnals? The answer is easily secured through an examination of the

hymns in question, and a comparison with the less popular. The former are fundamentally Scriptural. Vague sentimentalities are utterly absent. Hard facts, finding a realization in the experiences of man are paramount.

Where catechetical instruction is not the usage, is there not an opportunity to enlarge upon the popular song-service? So far Hymn singing has been chiefly used to take care of the emotional side in worship, but surely greater good could be derived from it if the intellect of the worshipper would be favored with a larger share. It goes without saying our hymns are a very important part in Christian worship and should therefore be treated as something more than merely a convenient and unpremeditated means of breaking the pastor's share in divine worship into suitable portions. As there is truth in the statement "Let me write the songs of a nation, and I do not care who makes its laws," the same principle works out in the life of the church. Plant the great hymns of Christendom into the heart and mind of youth, and they will follow the Way, know the Truth, and have Life more abundantly.

Tower Chimes

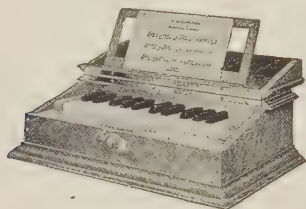
The Church Music That Reaches the Masses

THE J. C. DEAGEN CO.

*What hollow mockery is this;
A silent spire on this glorious day?*

—Anon.

Chimes are a church adjunct that appeal to every age, class and creed, keep their own name and individuality, give daily service, are an unrivalled call to worship, raise the moral standard of the whole community, and make that particular church mean to



Keyboard from which modern Tower Chimes are played. Same size keys as are on a piano.

every seat in every church in the United States were taken more than three-quarters of the population would be outside unable to gain entrance even if it wanted to!

Then if this be true — and it is true — is there anything conceivable that can so adequately and forcefully reach those who do not attend regular services, as Chimes?

Business successes are attributable largely to advertising in one form or another. No business firm would for one moment consider investing in a business an amount equal to the cost of a church without setting aside a goodly sum, even initially, for advertising purposes.

Say what you will, the church of today is as much in need of forceful, attention-compelling advertising as the great commercial institutions whose very life and progress are a direct concession to the value of carrying their message to the masses time after time.

The fallacy of failing to give the Tower a voice with which to proclaim the sacred purposes of the church is becoming more and more evident. The investment required

the vast army of non-attendants something more than "just another church."

What this means can be appreciated better when one ponders the fact that if

is but a small proportion of the cost of the church plant.

Chimes as an advertiser are not a luxury, but a stern necessity, which it behooves every building committee and church board to adopt. The advertising value of chimes is unquestioned. No other church feature so adequately meets the requirement as do modern Chimes. They are unrivalled in carrying the church-going invitation to all creeds and classes. They are perfectly adapted to the business of the church.

The beauty of Chimes, the modern kind, is that they serve throughout the life of the church building — but their advertising cost is paid only once.

Their capacity for reaching unprecedented numbers opportunely, instantly, effectively, and inexpensively is well known to those who have installed them. The potency of music in religious appeal is more and more evident.

Chimes are equally effective day or night. They reach "into the highways and byways" over a wide area and theirs is often the only service the church gives during the vacation season.

Chimes reach those who are deaf to every other form of appeal — that are not impressed even by personal invitation.

They are an effective means for keeping alive the beautiful old hymns — an irresistible call to worship, an inspiration — their stately, dignified tones a welcome relief from present-day "jazz."

There are numerous cases on record of the chimes finding a responsive chord in the heart of the hardened sinner whose memory and conscience are often awakened by the hymns that were taught at mother's knee.

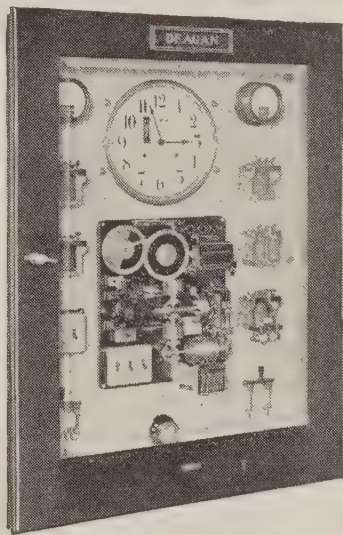
The frequent use of modern chimes surrounds the church with a reverential atmosphere — an air of religion — that inculcates a love for music and raises the moral standard of the entire community.

With modern Chimes a means is provided for operating them without the means of a salaried chimera. They are played direct

from the organ console by the organist and with no more effort than is required to pick out a tune with one finger on the piano or organ.

Through the medium of an automatic device, certain hymns may be played at a regular period by means of a clock-operated mechanism.

In every church there is to be found one or more persons who will individually or collectively present chimes to their church as a memorial.



Clock and chiming device—Clock and mechanism cabinet.

Every year sees an increasing number of churches taking advantage of modern progress in Chimes designing and are most effectively building for the future and for the work of the churches by providing this outstanding publicity feature. A number of different plans are in use today for raising money to endow churches with chimes where, in fact, an individual donor does not come forward, or where ten or more persons do not install them (as is frequently done) as collective memorials.

The Ministry of Music in Public Worship

REV. EMMANUEL POPPEN, D.D.

Almost everyone who attends public worship is interested in church music. He may not be able to analyze and explain that interest, but it suffices for him that he likes music and wants it when he goes to

church. A recent advertisement of an organ manufacturer was based on this appeal of good music to the average church-goer. It read, in part, "Let us go to Dorothy's church. They have such a

sweet-toned organ there." Pastors, music committees and official boards are well aware of the power of such an appeal. They know that some people come to church primarily because of the music to be heard there. The wise pastor will say, "All right, let us give them good music. Then I shall have the opportunity to reach them with my message."

There are those who take pride in being able to say that their church has the best of everything in the city, including music. Many a new pipe organ has been sold and many a new choir soloist has been engaged on the strength of the argument, "Only the best is good enough for *our* church."

To some, church music is a source of income — perhaps their very livelihood. To others, it is the means of advertising their gifts and abilities in music's realms. To all it may be a source of real spiritual blessing.

Unfortunately, many church musicians are not conscious of the spiritual significance of their part of the service. Some of them have merely a professional interest. Others sing in the choir mainly from a sense of duty because they did not like to say, "No," when they were asked to take the position. Still others have simply an unthinking, nondescript feeling about the matter.

The attitude of church musicians is of fundamental importance. They should understand and constantly keep in their minds that music in public worship is a ministry. Those who play and sing in the church service are thereby to minister — to serve. They are to serve God by glorifying His name, His attributes and His wondrous works through the medium of music. Church musicians are to edify and strengthen their fellow-men in Christian faith, hope, love and worship. Heaven should seem nearer, and the world outside, with its cares and problems, more remote during this beautiful service. The outsider should be more easily won for Christ. The care-worn should be comforted and the call to consecrated Christian service should be more clearly felt by all because of the music they have heard.

Holy Writ says (Eph. 5:18-19), "Be filled with the spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Circumstances do not change this fundamental truth that music in public worship

is a ministry. There are many excuses like these: "We have only a small country church. We can't have a choir or any special music." Or, if some brave adventurer in such an environment wants to start a movement in the direction of better music, his appeals are met by the excuses, "We'd be glad to join a choir if we had a competent leader from the city, like the big churches." or the "if" may be connected with a pipe organ or a trained voice or the lack of enough suitable material for a choir, etc. And in the city church, bad weather, outside attractions, and numerous other excuses make church musicians forget the real purpose of their great work. Don't make excuses. Make good. There is no church, however remote from contact with big cities, that cannot have good church music. Cathedral-like churches, carved choir-stalls, pipe organs, vestments, paid quartets and directors — these and similar things are not essentials. Get rid of any inferiority complex. You will never get that pipe organ in your church unless you render the best service possible at the old wheezy reed organ or "tin-panny" piano. The sure way to better equipment is to make the most of what is at hand. If you can't begin with a four-part choir, have two-part young ladies' chorus. A children's choir can be organized in any community and can render excellent service.

But the ministry of music in public worship should not be limited only to the choir and organist. The congregation should also be included. Before the Reformation, for nearly a thousand years, singing in the churches was almost entirely done by priest choirs, and the singers were classed among the minor clergy. That meant the entire exclusion of women. In the Protestant Church, too, there has been manifest the tendency to limit the ministry of music in public worship to professional musicians. A paid quartet often does practically all the singing. One cannot help but feel sorry for a congregation that is in church merely to be sung at, preached to and prayed for.

By all means, let us have choirs in our churches — mixed choirs, men's and women's choirs, junior and children's choirs — but let us not forget the congregation. Our beautiful orders of public worship provide abundant opportunity for both congregational singing and the art songs of the choir. In the singing of hymn and response, organist and choir are to lead and the

congregation to follow. The importance of their part in the church service should be brought to the attention of the congregation, so that there may be general participation in congregational singing. Nor should it be difficult, if the sublime purpose of church song be kept before the people, to bring about a gradual improvement in congregational singing. References to stories of interest connected with our hymns, told in the sermon, Sunday school or song service, will make these hymns better understood and more appreciated, so that the people will be eager to sing them. There should be a goodly number of hymnals with music. The organist should see that the hymns are sung at the proper tempo, as draggy, listless congregational singing is far from being uplifting.

There are many things which may de-

tract from the spiritual value of the service. Incompetence or indifference on the part of the organist, many vacancies in the choir loft, lack of reverence on the part of the choir, all have a detracting influence. If we are to have better music in our churches, there is need of consecration, preparation, and it may be added, perspiration — for it takes work, hard work, and plenty of it, but the results will be most decidedly worthwhile.

We are interested in the Church of tomorrow. No doubt it will have, in most localities, bigger and more beautiful church buildings. It should also have better music and better musicians. These it will have, if the musicians of today will realize the opportunities for spiritual blessings that their music affords, and make of it a ministry in public worship.

Music in Christian Worship

REV. PAUL W. NESPER

The Christian religion has called to its aid many of the fine arts — painting, sculpture, architecture, dramatic representation, poetry, eloquence — and in each case with glorious and monumental results. Yet none of these religious uses of the fine arts has been greater in variety, significance, or persistent effectiveness than the special religious application of music. The place and purpose of music in worship has had an interesting historical development. The intimate connection between music and religion can be traced through a period of several thousand years.

Music is basically the result of harmony. That which we call music is a sweet concord of sounds, built upon laws as definite and inflexible as the laws that govern the movements of our bodies. If one of the laws that govern our body is ignored, disaster results. Where every law is observed, the body functions as it should because everything is in harmony. So also in music. Harmony, the perfect relation of one element to another, produces the sweet sounds we call music.

We are told that when the foundations of the earth were laid, "the morning stars sang together and all the sons of God shouted for joy." The creative work of God resulted in a universe in which everything was in harmony. There were no jarring, discordant notes. The brooks went singing down the hillsides of Eden and the

birds made glad the dawn of time with their thrilling melodies. If we could have been near to hear that first glad burst of song in Eden, we would have recognized it as a song of praise.

The long interval between the first parents and the first Patriarch, Abraham, is recorded without mention of music, either vocal or instrumental. Did those early earth dwellers ever sing? Were their ears tuned to hear the song of nature? Did they sing praise and adoration to Him who had made them? In their darkened understandings they failed to comprehend the truth that has since been revealed to us that "God is a spirit and they that worship him must worship him in spirit and in truth." Their efforts were expended in the erection of a great tower that was intended to reach from earth to heaven and afford the earth dwellers easy access and approach to God. God thwarted their efforts by confusing their speech, so that they abandoned the work and migrated to every part of the earth. How profoundly grateful we should be to God that he did not allow the language of music to be confounded when speech was confused. The universal language of music was preserved.

In the choice of Abraham as the father of a new and favored people, God points the way to harmony and union with Himself.

(Continued on page 98)

EDITORIAL

Binder Twine

THE high, noonday sun respected neither man nor beast. It blistered where it touched. The chickens, beaks agape, huddled dully in the still, hot air under a flaring corn-crib. Hogs lay and grunted discontentedly, in hard-baked hollows where once were mud-holes. Headed grains were fairly popping, a golden harvest lying deep and rich over those broad-sweeping prairies—while the usual army of harvest-hands labored in the fields of France.

It was a critica' moment throughout the great Northwest, whose wants are met or ignored by her expansive grain-fields. In desperation, professional men and those of deferred classification were drafted and sent into the fields that the crops might be saved.

Thus, I found myself, whose knowledge of horses extended hardly beyond the ability to identify them, slipping awkwardly into a stove-hot, form-fitting, iron seat on a binder, holding desperately to the lines which had been thrust into my hands. The three ample-backed beauties ahead of me literally took the reins and d d, unsolicited by me, those many things concerning the cutting and binding of grain, of which their intimate knowledge was greater than my own.

On about the third round of the quarter section, I turned my eyes from the ever-scampering, full-faced pocket-gophers, whose harvest operations we rudely interrupted, to watch the tidy bundles of cut and tied grain dropping from the machine to the ground, there to wait for the shocking crew. Instantly, I noted that something was amiss, for the bundles dropped untied, just generous armfuls of loose grain.

Having secured a passing grade in academic logic, I employed my knowledge of deductive reasoning and from the loose, untied grain I soon arrived at the twine box which was empty of twine. A new ball was secured and then I was faced with the problem of threading, properly, the new twine, in its various meanderings through the heart of that machine. For a time I was at the point of summoning help, for this was a new one on me and while my love for a problem is honestly come by, from a paternal forebear, I was about to surrender, when my eye fixed on the flash of a sun-ray, where it fell on smooth-worn, shiny metal. Here the twine ran out as it bound the grain. Sighting along the shiny mark, kept polished by moving cord, I found a similar spot, deeper down in the working parts of the machine. Sighting along this, a third worn metal surface showed where the cord ran. After several more steps the problem was solved, the cord inserted and the dropping bundles bound.

But the solving of the problem is not the point in mind. It is this. The best of modern binders need twine or they will not bind. The blades may continue to lisp through the standing grain, the rhythmic song of the machine may continue, gloriously, yet without the twine the cut grain drops in loose, wasteful, useless piles. Regardless of the type of parish binder the preacher may drive, regardless of his well-lubricated, smooth-running machinery, that laborer, in the harvest fields of the Kingdom, labors as vainly as did I, until he discovers the uselessness of trying to bind up the hearts of men without having a goodly supply of the binding twine of sincere love for the clay-trodding sons of men and their immortal souls.

* * * *

JmR

A Seller of Ties

FROM the dispenser of long-filler cigars to the hard-pressed trio of Jack Tars on shore-leave, trying to sell a bundle of small oriental rugs they picked up somewhere east of Suez, the unending line of venders, slide past the "no canvass" warning downstairs, and by routes varying in directness if not in final destination, find their way into the *Expositor* office.

He who is a seller of men's ties has just gone, continuing his momentarily interrupted search for patronage. When duties press I am denied these slowly-turning pages of the

book of humanity. Many pages I have read and enjoyed. My fleeting glance at the page just turned, I pass along.

He is a seller of ties. I told him that some years back I had found, wooed and won and that since those gorgeous days of equally gorgeous ties, and while still attempting to maintain a certain standard of acceptable grooming, my ties need not be of the *deafening* type he displayed before my blinking eyes. In other words I was a most unpromising prospect.

He accepted my good wishes for his success. He did not challenge my statement to the effect that I was really quite sufficiently stocked with ties as to provide for any tie emergency which might arise. He simply offered, as he closed his grip and reached for his hat, "I presume you, like most men, have your accumulation hanging on the inside of your closet door. If you fellows would only be consistent and give your ties a reasonable attention, you could all have an unlimited supply of fresh, uncreased ties constantly at your demand."

He went on, "The average man see an attractive tie, buys it and wears it until it becomes soiled and creased. Then he hangs it on his clothespress door. There it stays until the Good-Will Industries call in the Spring. You wear your hose until they are soiled. Then they are washed. A few hours and your collars are soiled and they are sent to the laundry. The same is true of your linens, your suits, your gloves, even your straw and felt hats. Just why one should discriminate against an attractive silk tie is beyond me."

I had never thought of that. The seller of ties had rendered me a service. It would, in truth embarrass my financial standing were I to attempt to get my entire tie accumulation cleansed and freshened, but there are some old favorites on my closet door, the rejuvenation of which will rejoice my heart.

It was too near the end of the month to be buying new ties or anything else, much as I should have liked to buy, so I told him that he should drop in after the first, when I will show him, even though in a small way, that he *does* profit who serves. Nor need you turn to Luke 22 for the answer to the contender that was among them, on the query, "For which is greater, he that sitteth at meat or he that serveth?" 'tough you may if you wish.

* * * *

JmR

Alchemic Gold

SEVERAL days ago my morning mail brought me what might pass for the front cover of a cloth-bound book. Well covering the outer face of it, the letters *A* and *B*, in gold, interlock.

On the reverse side a paragraph or two under the caption, "A Fair Test." I am here told the two gold letters were stamped, before witnesses on May 14, 1928. The letter *A* is stamped in Alchemic Gold; the letter *B* in imitation gold leaf. The story proceeds, "We suggest that you file this cover, or expose it to the sunlight. Let it lie around, give it any treatment you think a book should stand. Then compare the two letters for brilliancy, luster for general durability. We ask you only to participate in this test and compare the two stampings at the end of the test period. You will want Alchemic Gold."

The letter *A* makes no pretense of being gold. In fact, by its name we know it to be nothing more than gold-like in appearance. The letter *B* claims to be gold leaf, which it is not, and I, I am asked nothing more than to permit time to do his work, to allow the light of day to fall equally upon the two letters.

I know now, without waiting, that one of the letters will soon dull. I know that the light, if played upon the imitation gold long enough, will show how cheap, how transient in glory, how perishable is that which claims for itself quality not its own.

It was ever thus. The big difference between people is the difference between Alchemic and Imitation Gold. The contrast between the works of one and the works of another, contrasts of permanence and durability, are the contrasts between what *is* and what *claims to be, but is not*. If we acknowledge but One to be pure, then, at best, we have the choice

of claiming for ourselves the humble position of Alchemic Gold or the false rank of purity made by a taudry imitation of that which it is not. Be sure that time, in passing, will reveal the truth of us and of our labors when the cheap glitter of imitation will pass. *JmD*

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The Still, Small Voice

HE is not a member of the parish, in fact his membership has been held in the rolls of another denomination. Yet circumstances have turned his feet in the ways of his charming helpmeet. In the robing-room of the choir, his cassock and surplice hang. Upon the Sunday School records of his adopted church home, his name appears as the teacher of the Mens' Bible Class. For some years his loyal service has been gladly given the little chapel under the Elms.

Numbers in attendance upon his class as well as their regularity will answer any question as to the type of his service. Where he is known he is loved.

Being given authority to conduct the class as might seem best to him, and maintaining from the start that his attendance was as a member rather than a leader of the class, the question of program was given to the class to answer. A study of the history of the church, its growth and development was first decided and then entered upon. Four nights a week he gave to study in preparation for his Sunday duty and together as an open forum, the sizable group trod steps of them who have gone on before, until at the parting of the ways of the fathers, these sons could not follow in the steps attendant upon the birth of the church in which they worshipped.

Appeal after appeal followed the resignation of the leader. The pastor's removal to a distant charge seemed to accentuate the need of retaining the Bible Class intact which in turn, seemed to demand the reconsideration of the class leader's resignation.

I talked with him about it. "Ramsey," he said, "I am not a member of that church. I am simply its guest, being most generously and graciously accorded its fullest hospitality. I have enjoyed every bit of it. Now I come to the place where I cannot, conscientiously, subscribe to some of its fundamental teachings. What am I to do? The members of the class are members of the church. It is their church, not mine. I cannot be so poor a sportsman as to accept its many kindnesses to me and in return bring question or even doubt into the hearts of its supporting members. I must quit."

And so he must. He may continue to sing in its choir. He may remain active in the men's organizations, he may be, with his usual regularity, in his weekly pew, should he so desire. But as a teacher of the men's class he has no choice. Conscience must and will point the way.

Distinctive doctrines or teachings of a church are not trifles in that church. Upon them has denominationalism risen, and regardless of how any of us may feel on an oft-raised question of over-denominationalism, that conscientious preacher or layman, finding himself at variance with the teaching of a church, whose profession is or becomes other than that of his church, has a problem to face not easy of solution. *JmD*

* * * *

Inch Mindedness

ISOMETIMES fear that we oft obscure from our own eyes, the very work we are intent upon, by the huge pile of files and records we keep ever before us, in which we detail for future reference, the progress we are making in that same work.

We are so close to the record and so intent upon its figures that proper perspective is not only jeopardized but rendered totally impossible. A match-stick, when held closely enough, makes us wholly blind. Increasing the distance it is held from the eye, increases vision to that point where the stick becomes nothing more than a mere detail, and normal and full sight is resumed.

The little point for which I strive, not new, yet increasingly important with the tendency to systematize which is everywhere prevalent in the work of the church, is this. That system which becomes cumbersome and ungainly, that method which demands a sizable

staff of operators, that program which monopolizes the time of the pastor, becomes a mere mockery, a worthless accoutrement, an obstruction in the way and becomes such the moment you discover your interest to be largely in it, per se. It is at that point one becomes inch-minded, in that one's measuring stick obstructs one's vision.

Back of every system there lies the larger cause. It is to the cause, not the system to which one is pledged. Systems are but the works of man, a means to an end, transient, flexible, pliable in the hands of him who would mould them for his purpose, therefore subject, fully to the weaknesses of their maker. The cause is not so. After the systems perish the cause still remains. Spend and be spent for it. Your record is being made by Him whose cause it is.

JmR

Preachers and Preaching

THE GREAT COMPULSION

Clarence E. Flynn.

What do we mean when we speak of the call to the ministry? Some mean a wonderful dream, some an angel visitation, some a strange ecstasy, and some merely the notion that they can speak well. These things may all have their places, but they are uncertain. The one sure and enduring sign is the great compulsion.

The Book of Exodus relates how Moses as a young man went out one day and looked upon his people's burdens. That was one of the great determining hours in his life. It was so because when he saw his people's burdens their weight rolled onto his own heart. That was the last peaceful day he ever saw, for our peace is the price we pay for greatness. Thereafter his days and nights were troubled with that strange mingling of hope and despair that comes to a leader. He was under the great compulsion.

John tells how an angel brought him a little book and told him to eat it. He did so, and in his mouth it was sweet as honey, but as soon as he had swallowed it the sweetness changed to bitterness. That is the way with the word of truth. We must absorb it. The study of it is sweet, but the weight of care it lays upon us is bitter. It places us under the great compulsion.

One morning Jesus slipped out in the gray dawn, stood on the slope overlooking the quiet rooftops of Jerusalem, and wept. What so moved Him? It was the difference He saw between the city that was and the city that might have been, the world that was and the world that might have been. He had dreamed of better things, and had discovered how difficult was their realization. The great compulsion was upon Him.

Key words are interesting in the vocabulary of such a one as Paul. One of his favorite words was *bondsman*. Another was *must*. A heavy sense of obligation was upon him. The feeling that took the vocal form of that word drove him over land and sea planting the seeds of the kingdom life. A great vision had gripped his soul. A dream had possessed him. He could never rest again, for the great compulsion was upon him.

SERMON PREPARATION

Sermon preparation should not be the stilted

thing it is often made. The fault of a great deal of sermon making is that it is too specific. A man waits till he has a sermon to deliver. Then he chooses a theme. Then he sees what he has on it in his library and files. Then he prepares it, preaches it, and stows it in a barrel against the next need for a sermon on that subject.

Of course some of the preparation for a sermon should be specific, but most of it should be general. One should live the biggest life he can, study life and the world, stow data in notebooks, and read what others are thinking. But the main thing is to build preparation for preaching into himself. Then when the hour comes to prepare a deliverance he can search the depths of a heart and mind kept well acquainted with God and His truth, and find there his materials.

Henry Ward Beecher was a good case in point. It is said that his custom was to rise early on Sunday morning, go for a walk and come in with a sermon. That did not mean that the sermon had received only that brief preparation. It meant that during the walk Mr. Beecher had assembled the materials, the thought, experience and study of years had been building into his life.

Ian Maclaren, in "Beside the Bonnie Brier Bush," tells a sweet and significant story entitled "His Mother's Sermon." It is the story of a young minister who came to Drumtochty from the university. He planned a great intellectual deliverance for his first sermon, but burned it and obeyed his dying mother's request that he "say a gude word for Jesus Christ." His sermon was long and gratefully remembered because it came from a heart of love.

Paul had no time to refer to his files that day on Mars Hill when the Athenians asked him to tell them about his religion. But he was equal to the occasion. Taking as a basis an altar he had seen inscribed "To An Unknown God," he declared to them the God in whom we live, and move, and have our being. That is one of the greatest sermons in history, and it came from a man who was a lifelong student, but whose preparation for preaching was not formal. He carried it built into his soul.

THE MINISTRY OF PREACHING

There is now a widespread tendency to discount the value and importance of preaching. The place of the pulpit in the church really seems threatened.

We are emphasizing almost everything else in these times. Perhaps to some preaching does seem foolishness, but the word stands that by it the world must be won. To believe the people must hear, and to hear they must have a preacher.

The greatest single need of the kingdom and of the church today is for a generation of great preachers. This does not mean glib-tongued demagogues, flowery orators, nor sophistic tricksters. It means men whose hearts and lips have been touched with the spirit of prophecy, who have had laid upon them the great compulsion, who are under the urge to proclaim saving truth to dying men.

The dearth of commanding preaching is the greatest reason for empty churches. The people will flock to hear God's truth well told by consecrated lips. The common people heard Jesus gladly because He spoke to them with authority and not as their scribes. Thousands heard Wesley before work hours in the morning, in the open fields, in the rain. Beecher and Spurgeon never lacked for a hearing. Men who make a fine art of preaching never will.

In fact, the faithful preaching of the gospel is the only thing that will draw and hold the public. Everything proper, and perhaps some things improper, we have seen tried in the effort to get crowds to church. Some of them have only disgusted the public. Others proved attractive for a while, then ceased to attract. But where one does find a church where the throngs have kept coming through the years he usually finds one where the gospel has been faithfully preached and where nothing has been allowed to usurp the place of prophecy.

Jesus Himself was a sermon. No one ever understood Him better than did John, who called Him the Logos, or the Word of God. His life was a human picture of God, and His words were an expression of divine truth. These are the two things the world most needs. It can get on if but these two gifts are brought to it, and the call of the minister is to bring them. If he does it well the world will remember him long and gratefully.

A GRATEFUL BOY

Acts 24:3. "With all thankfulness."

The average boy is grateful for kindnesses shown him even though he may not say much about it. A Sunday-school teacher in Boston, knowing that a boy in his class was seeking a certain position, took the trouble to call on the firm with whom the boy was seeking employment and put in a good word that no doubt helped the boy to secure the place. When he had been given the place the boy sat down and wrote as neat and graceful a letter of thanks as any man could have written. That little deed of kindness on the part of the teacher no doubt strengthened a great deal the teacher's hold on the boy. It is a good thing for a teacher to be on the lookout for ways in which he can be of service to the boys in his class.—*Boys' World*.

The Bulletin Board

A scowl is a laugh turned sour.

You would not accept a prescription for a medicine from your bootblack; why accept advice on spiritual matters from any old source.

What we *are* comes to light when we are free to do as we like.

"Keep thy heart with all diligence, for out of it are the issues of life." Prov.

We blame a lot of our troubles on the *Church* and forget that *the church* is a group of individuals.

The *scientist* finds truth in that which he can *prove*; the *religious* man finds truth in that which he believes.

Truth is a thing of habit, rather than of will.—*F. W. Robertson*.

Man cannot emerge from the dark into light and see clearly.

The loving person gives to life both unity and richness.

Condemnation is futile to change men's hearts; it can never heal, it can never create.

Judgment is effective only when it seeks to redeem.

The clothes of our souls are habits, woven by one action after another.

Christianity without the *Cross* is a miserable counterfeit.

All our wonderful scientific discoveries were known to the Creator from the beginning of time; they were non-existent to us because we were ignorant of them.

Take heed for the hour when hidden evil will be revealed.

Insincerity and greed prey upon a man's personality.

Admiration, trust and love swell the stream of joy within us.

An adverse in one field is usually followed by advance in another.

The man who preserves silence may easily be accounted wise.

What God did in Jesus He seeks to do in you and me.

The presence or absence of God makes the whole difference between the full and the empty life.

What a man thinks in solitude, when the mind is working powerfully, fashions the quality of his soul and the look on his face.

One hour spent in helpful converse has often caused the weary soul to rise to its task like a giant refreshed.

Most men are responsive to human influences. The fountains of friendship are springs of refreshment.

If there is music in the air there should be an air in music.

Prolonged restaurant fare gives a man a better appreciation of his home cook.

Seeking empties a life, just as giving fills it.

The way may be long, but these days it is soon covered.

A mile has become two minutes rather than a matter of feet.

Methods of Church Work

Plans and Ideas Used by Active Pastors.
They may be Adapted for Use in any Parish.

OCTOBER, 1928

The pastor of an Evangelical Church in the middle west suggested to his congregation that "A Clearance Sale" of lax methods, poor records, dead memberships and poor attendance might be in order late in September or early in October. The young people's organization took up the suggestion, and made detailed plans for holding The Clearance Sale in the church social rooms. Since they could not well assume that any member would purchase the various items of which they desired to rid the church, it was assumed that members would pay a sum for ridding the church of the obnoxious items, just as one pays the physician for ridding us of ill health. A young college student was appointed auctioneer, and cardboard twenty-four inches square bore the names of the items to be auctioned. The auctioneer named the item, told in detail what the lax methods were, etc., and added the points in favor of getting rid of them. Bidding was competitive, and the money went into the general church treasury. All items under \$10 were paid for at once, and those ranging above that figure were closed at 20% down, the balance to be paid in 30 days.

A "Song-fest," in which all present took part was followed by a church supper, for which a small fee was asked. The pastor tells us that the interest aroused by the young people was the real starting point of the year's work.

VACATION GAINS

Members of our churches are interested in knowing high points in our summer vacation periods. Some of us travel, some attend school, some rest and meditate at the parsonage. Whatever we have done to enhance our growth and enthusiasm for the coming year may well be shared with the loyal folk who have made the rest period possible. Some pastors build experiences of this kind into Sunday evening sermons, based on an appropriate text, while others prefer to make an all-congregation social affair of it. A social hour gives opportunity for members to tell of their experiences, which is well because it keeps before those present that the vacation idea is not peculiar to the pastor.

THE CHURCH PAPER

The church paper will be "interesting" to your members and the community in proportion to the space given to matters relating to those who are to read it. In other words, if you print a paragraph about all the local students who have gone away to school, including their names and the names of the schools which they are attending,

every family concerned will treasure that issue of the paper. The entire paper will be read, because the reader's estimation of your judgment has advanced according to his appreciation of the paragraph concerning the students.

If you print a paragraph about the vacation experience of some members, the paper will grow in popularity according to the standing of the families named.

A pointed paragraph about former teachers returned, or new ones coming for the first season, will add much. You can secure information about the home, scholastic training, or former experience by going to the person concerned. It is unwise to accept hear-say on personal matters, and it is unfortunate to print it. In one instance a pastor accepted a local story about a teacher who was believed to be a graduate of a musical conservatory, and invited the young woman to become church organist. When the proffered opportunity to serve was gently declined, because the young woman could not play, the incident caused chagrin and misunderstanding. It was difficult for the teacher to make folks believe she was telling the truth when she made an effort to assure them she had never studied music.

When new officers are elected in any organization of the church, print the name or names, and add a paragraph of interest about the officers or the organization.

Note the anniversary of the church paper, just as you would the anniversary of any other organization of your church and its work.

METAMORPHOSIS OF THE LADIES' AID

The growing popularity of adopting a specific name for the women's organization of the churches, and working out a detailed program for a period of months, is very interesting to an observer. In one church, the women planned to study the biographies of prominent women; this included social workers, writers, missionaries, and political figures; some from other countries than our own. The committee who worked out the program for the year presented their plan to the group at a formal meeting, and suggested that the group adopt the name, "Barbara Fritchie Club," which aroused new interest in the proposed year's work.

In another church, the women's missionary group planned to enlist the help of returned missionaries to create interest in the work. The committee charged with formulating the program for the year presented for adoption the name, "Mary Slessor Club," which proved popular.

This idea was applied to the men's club in an eastern church, where missionary zeal was lacking.

The name, "Robert Moffatt Club" was adopted, and the first lesson on the program was a portion of the biography of this noted churchman.

THE FIRST CITIZEN

No pastor dare ignore this year the responsibility and privilege of presenting educational matter to his people on candidates for election to public office. This responsibility applies to all public offices, but particularly to the highest office of public trust in this great land. The President of the United States stands before the world as the leader and representative of this great land and its peoples; he stands before us, as citizens, an example in wisdom, sobriety, morality and dependability. He must be imbued with an insatiable urge and desire for the fine things in life, and for a choice of that which will increase the happiness and welfare of the peoples of this land, and through us the welfare of the nations of the earth. We dare not rest content until we know the voters of the United States will choose as President a man whose character and routine of life and service are above question and suspicion.

THE YEAR AHEAD

Wise pastors are working out plans for the year ahead. Several have come to *The Expositor* office, with the program of work scheduled by the months of the calendar. One combines the months of October and November under the head, Evangelization. In order to insure reaching the goal set in personal visitation and evangelism, the month of October is given over to "Preparation" for the work to be accomplished in November. All the sermons during October, morning and evening, are in the course of preparation. They are as follows:

October—Preparation

Blow the Trumpet in Zion. The Tragedy of Absalom.

Breaking Up the Fallow Ground. Doing as the Romans Do.

The Sword of the Lord and of Gideon. A Mighty Captain.

Mechanics and Dynamics. When Gold Swallowed a Soul.

World Outlook, I. When a Coward Washed His Hands.

A second program announces October as the month of "Education" for the work of the year ahead. The outline for the month reads:

OCTOBER—Education Month

1. Communion Service.

A.M. The Educational Value of the Ordinances.

P.M. Musical Service.

Inaugurating a special Musical Service on the first Sunday evening of every month.

2. Missionary Education.

A.M. A School of Missions.

P.M. Sermon Series. "Jacob." (A Bad Bargain.)

3. Stewardship.

A.M. How Much Owest Thou?

P.M. Stealing a Blessing.

4. Church Officers Day.

A.M. Leadership in the Church.

12:30 Church Officer's Retreat.

All officers will lunch together at church.

Group Conferences following.

P.M. Jacob's Midnight Vision.

5. Conservation.

A.M. The Conservation of Christian Forces.

P.M. Consecrated.

A third program announces in detail a "Church Covenant" under six headings, covering all the phases of work and life of a Christian believer. A copy of the Covenant may, in all probability, be secured by writing to the minister of education, St. Charles Avenue Baptist Church, New Orleans, La.

A POD OF P'S

The Lutheran Teacher, Minneapolis, Minn. (Norwegian Lutheran Church), offers the following pod of "P's" for Sunday School teachers, particularly those who may be inclined to think that little is required of them: Personal Piety, Prayerfulness, Preparation, Promptness, Patience, Pleasantness, Perseverance.—*Lutheran News Bulletin*.

PROGRAM OF EVANGELISM

The Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America, in session at Bronxville, N. Y., June 20-22, 1928, presents this suggested interdenominational program of evangelism for the Autumn of 1928 and the early months of 1929, closing with Pentecost, May 19th, with the earnest prayer that it may be a helpful guide and stimulus to interdenominational simultaneous preparation and effort in the great and chief work of the Church.

We, the representatives of our respective denominations and other bodies included in the Commission of Evangelism, heartily invite the Churches of Canada, the Y.M.C.A., Y.W.C.A., the International Council of Religious Education, the Christian Endeavor, the Young People's Society of Epworth League, Baptist Young People's Union, and all kindred organizations, to share with us in this plan of work.

The favorable consideration given our previous programs by state, city, and town Federations is greatly appreciated and we crave their continued helpful cooperation for this year.

The Commission rejoices in the interest manifested in the study of the life of our Lord Jesus Christ in the past year, and expresses the hope of a still more extended study during the remaining two years of the period corresponding to the public ministry of our Lord nineteen centuries ago.

While we are of the conviction that life and spirit are of more significance than methods and machinery, and while we realize that the Spirit makes for Himself channels of operation, nevertheless we wish to avail ourselves of such methods of service as have been notably blest of God and have produced gratifying results. We commend the useful and positive values of Visitation Evangelism. We urge that these be conserved and that likewise other methods, as suggested in the pro-

gram of the Commission on Evangelism, be carefully and conscientiously followed. We urge upon our ministers and laymen careful spiritual preparation for the work of Visitation Evangelism so that those whom they win may come into vital relationship with Jesus Christ before they are received into the Church, as Christian nurture is necessary for Christian growth.

We commend every effort and movement in our respective denominations to extend, during these years, the Kingdom of our Lord.

The Program

We believe the work of this Church Year should be planned well in advance and should have in it three major movements or periods:

a. A Fall Program with a well-planned Church Rally and a program of activities continuing through the Fall months: with special emphasis on church attendance, care of absentees, church publicity, membership enlistment, and beginning the New Year with a deeply spiritual observance of the Week of Prayer.

b. A Pre-Easter or Lenten Program beginning early in the new year and including: A careful cultivation of the devotional life of the people. A definite program of religious instruction by the pastor, for the young. The enlistment and training of a body of witnesses for Christ to do personal work in the ingathering of new members.

c. An Inter-Easter and Pentecost Program.

As the Nineteenth Hundred Anniversary of the traditional date of Pentecost is to be observed in the denominations during the 50 days from Easter to Pentecost, 1930, which is meant to be the celebration of the sacred event rather than of the exact historical date, and feeling that it would be helpful to have an evangelistic emphasis during this same period culminating on Pentecost, May 19th, 1929, our program is therefore extended beyond the usual Easter period to include that of Pentecost.

The Fall Program

It goes without saying that the vitally important and sacred work set before us in these three periods should be undertaken only after careful personal and ministerial preparation through prayer, Bible study and Spiritual Life Retreats.

It is also urged that the first Sunday in October be selected for Church Rally Day, with emphasis on family church attendance: this rally to be preceded by a thorough-going visitation of the parish, that newcomers may be given personal invitation, and that all the people may be reminded of the program of the Church, become acquainted with its personnel and be given a new understanding of their responsibility for the work and the worship of the church.

That a careful and thorough survey be made of the entire community covered by the parish or parishes concerned.

That this occasion be utilized to give widest publicity to the Church and the Christian program at home and abroad, in the daily press, and through other mediums throughout the community.

That following the Rally the Church give itself

to a thorough cultivation of all indifferent members, to looking after absentees, and in every way instructing the people as to the duty and value of regular church attendance.

That this period of work shall fruit in an autumn ingathering of new members at the Fall Communion service or at some other suitable season.

The Pre-Easter or Lenten Program

For the careful cultivation of the devotional life of the people we recommend that all people everywhere should read, during January and the first 14 days of February, I and II Corinthians and the Gospel of Mark.

That beginning with February 15th, through to Easter Day, the Fellowship of Prayer be used.

That devotional literature and instruction in worship be provided for the people and careful plans made that worship and devotion be everywhere encouraged.

That the people be urged to follow the life of Christ day by day from Palm Sunday to Easter, using one of the many available editions of the Gospel Story or the Manual prepared by the Literature Committee of the Federal Council's Commission.

That emphasis shall be placed on the value of individual and family devotions, and group and neighborhood prayer meetings shall be organized.

The Pentecost Program

That during the 50 days of this period all Christians be urged to a careful and prayerful reading of the Acts of the Apostles and the Gospel according to Luke.

That a series of devotions during the period be prepared for use by all the churches, either for the entire fifty days or during the ten days before Pentecost.

That special emphasis be placed on the careful integration of all new members received into the churches during Easter.

That Pentecost be made a day of ingathering.—
Commission on Evangelism.

SUNDAY SERMON SERIES

Why I Believe in the Christian Religion.

1. Because of the Origin and Character of the Book of the Christian Religion—The Bible.

2. Because of the Preservation and Power of the Book of the Christian Religion—The Bible.

3. Because of the Supernatural Element in the Book of the Christian Religion—The Bible.

4. Because of the Superiority of the Book of the Christian Religion—The Bible—Over All Other So-Called Sacred Books.

5. Because of the Character of the Person of the Christian Religion—Jesus Christ.

6. Because of the Scope of the Work of the Person of the Christian Religion—Jesus Christ.

7. Because of the Success and Historical Effects of the Christian Religion.—*Guy Edward Mark, Somerville, Mass.*—

Religion Today:—

1. Ideals—Newly Installed. Matt. 5:17.

2. Sword, Cross, Pocketbook, 1 Cor. 13:13.

3. Hughes Hues. Matt. 6:28.

4. Gamaliel's Refrain. Acts 5:38.

5. Upstream Fishing. Amos 5:24.
6. The Word of Tomorrow. Matt. 20:26.

—John D. Clinton, Fayette, Iowa

Studies in Will Power:

- The man Who Deserted.
- The Man Who Doubted.
- The Man Who Came Back.
- The Man Who Knew.

Sermons on Faith:

October A.M.

- Communion Service.
- The Hand On the Latch.
- The Daring of Faith.
- The Great Adventure.
- The Land of Beyond.

The Measure of a Man Series:

October P.M.

- What's In a Name?
- What Do You Love?
- How Old Is a Man?
- What Do You Do?
- What Is Your Value?

—J. L. Fendrich, Jr., Ocean Grove, N. J.

Communion Sermons:

1. Why Cannot I Follow Thee Now?
2. Who Is the Greatest?
3. How Long Dost Thou Hold Us in Suspense?
4. Art Thou the King?
5. What Do I Lack?
6. Comest Thou to Me?
7. Master, Is It I?
8. Why Could We Not Cast It Out?
9. Whence So Many Loaves?

R. B. Deer, Terre Haute, Ind.

FIRESIDE SERMONS

Each year, about this time, it is the custom of the pastor to preach a series of Sunday evening sermons on the Home. Thoughtful people recognize that the most important problem is that of home relationships. The ties that bind the home are threatened today, and no greater obligation and privilege rests upon the church and the pulpit than to stabilize home life. It is the hope of Dr. Porter that these sermons will help to guide youth in the formation of ideals, and help to conserve homes.

Wedding Bells and Other Bells.

Orange Blossoms or Lemons.

Can Love Die?

Roses in December.

Sunset and Evening Star.

Our lady ushers, who have been serving temporarily Sunday nights with such delightful grace and spirit, will continue to usher during the pastor's series of Fireside Sermons. Their presence will help to give a home atmosphere.—Rev. Alford Porter, St. Louis.

For Your Printed Bulletin

DO NOT SEND YOUR CHILD TO CHURCH

The power of a right impression was presented recently in an article which Judge Thomas C. T. Crane, of New York City, wrote for a newspaper. After asking the reader whether in his family parents and children go to church together, Judge Crane continued:

"Your child sees you at your best when you worship. It is good for him to be with you when you are doing right.

"A child old enough for day school should be able to say of its parents, 'I was glad when they said unto me: We will go into the House of the Lord.' Christianity depends upon consciousness and experience.

"Give your child a chance to praise God with you in His temple, for out of the mouth of babes and sucklings God has perfected praise. On Sunday morning sit at the aisle end of a family pew, with your children seated between you and their mother, there to hear and listen and there and thereafter to ponder and act upon sermons having for their purpose the betterment of lives and the salvation of souls through knowledge of God's glory, power, wisdom, justice, love and mercy.

"There are six concurring reasons why you should see to it that your child shall worship with you at the Sunday services: one, for the sake of your own souls; two, for the sake of the child; three, for the sake of the church; four, for the sake of the State; five, for the sake of civilization; and six, to speed God's Kingdom.

"Do not send your child to church—take him."

—News Bulletin.

MY CHURCH

The business of the church is to produce Christ-like character and equip for Christ-like service. We must be about our business. Vacation days are over. Whether we got the rest and recreation we need or not we now have to face the big months of the year. The pastor aims to make this the greatest year in the history of the Upland Baptist Church. With your help, this can be done; without your help, it will not be done. Do you ask, "What can I do?" Here are a few suggestions: Read them carefully, prayerfully and then Enlist for Service:

I Will

- Begin regular church attendance.
- Attend prayer meeting regularly.
- Invite people to church.
- Bring people to church in my car.
- Sing in the choir.
- Assist as an usher when needed.
- Contribute toward the current expenses.
- Contribute toward the benevolence and missionary budget.
- Assist the pastor in visiting the sick and strangers.
- Join a Sunday School class.
- Teach in the Sunday School.
- Join the Women's Guild.
- Join the Women's Missionary Society.
- Join the World Wide Guild.

- Join The B. Y. P. U.
- Help in a larger program for the children.
- Unite with the church.
- Thank the pastor to call on.....
- (My own suggestion)

Please mark with an X at the left the activities you are interested in, showing what you are willing to do to help and sign here:

Name.....
 Street and No.....
 Change my address from..... to.....

Please leave this page marked and signed on the table at the rear of the room or send it to the pastor during this week. Thank you.—*Samuel E. Smith, Upland, Pa.*

TEMPER OF HEART

When Stanley returned from finding Livingstone, after untold hardships from hunger and thirst, from treacherous tribesmen, and from the great tropical ulcers which afflict travelers in that section of the world, he did not find the acclaim which the world generally gives her great explorers

and heroes. His dreams of happiness and acclaim at home for his almost super-human endurance and achievements were shattered by innuendo and doubts expressed in high quarters. He was derided as a falsifier of facts, and the London journals jeered him for a would-be hero. The Royal Geographical Society refused to believe his story. It was a long and bitter ordeal, but through Stanley's forgiveness he revealed the temper of heart that should finally carry the gospel to the heart of the Dark Continent. In the cross both God and men find the supreme opportunity to reveal forgiveness.—*George Stewart, Church Chimes, Louisville, Ky.*

BY PROXY

Little Jimmie handed the teacher this letter: "Dear Teacher: My son Jimmie is a very delicate, nervous and timid child, and if he should be naughty, I wish you would punish the boy next to him, for that will frighten him so that he will behave himself."

Advertising the Church

EDITOR TALKS

Albert N. Burkholder, the editor of the *Reading Eagle*, talks on church publicity and calls Moses the world's greatest reporter. He declares the newspaper of today is a human instrument; product of great sympathy, insight, industry. He asserts world will look to the press and the pulpit for deliverance if civilization ever is threatened. He describes development of *Eagle's* church news department and page in Saturday issue devoted exclusively to religious activities.

(The following are extracts from an address by Albert N. Burkholder, editor of the *Eagle*, before the Lutheran Ministerium of Pennsylvania.)

It is a great compliment to be asked to appear before this historic body, but I feel that I am at a great disadvantage. I am supposed to give you my ideas on the subject of publicity and the church, but I find that your committee on publicity, of which my long-time friend, Rev. C. K. Fegley, is chairman, has taken the wind out of my sails. It would be an easy task to exploit my views before a lot of people on a theme about which they knew nothing, but your committee has been functioning so efficiently during the past week that little remains for me to tell. The secret is out and the matter of publicity and the church is no longer a mystery. Your committee has caught on.

It was different in my young reportorial days. I reported the proceedings of this body way back in the 80s, and later. Not a line was furnished by a smart committee, and I was obliged to wade through many reams of reports, some of which I am afraid were beyond my youthful understanding.

Now as to the subject at hand. What is news? And what is that which the churches want from the newspapers, or to put it in another way, what are the latter willing to give?

Defines News

In the first place, what is news? It is the welcome sound of the machinery of civilization in motion.

It is the flood of daily events that is swept into the current of history.

It is the speedometer recording the rapidity of local and world progress.

It is the built upon truth—the most elusive, ephemeral and fleeting quality on earth.

It is the background of all human affairs.

When a paper leaves the press imprinted with the news it is no longer a lifeless material, but an active force. Examining its many pages we appear to be standing on a mountain overlooking "the Kingdoms of the World." Before us rolls the vast panorama of daily life while there pass before us a succession of great and minor events in their development of that marvelous instrument—the daily press. It is then that we realize that we live in an age of news, and that as a newspaper reader we are a citizen of the world.

The church occupying this elevation is an observer and participant in this wondrous scene. If it remains in the lowlands, or in other words fails to take advantage of newspaper publicity, it misses this sweeping civic, intellectual, patriotic, moral and modern movement—an influence that is full of dramatic interest, thrilling adventure and picturesque romance, and in everything in keeping with these times. The newspaper and church first shook hands long ago and each has been the gainer by this mutually friendly attitude.

Printed Page Endures

The spoken word is soon forgotten unless it is printed. The printed page is enduring. It never dies. The newspaper is the world's daily record. Church news is part of that record.

Everything coming from thousands of sources

is grist in the newspaper mill, which separates the wheat from the chaff. The wheat is the living, vital story of a day's happenings, including the doings of the churches. The chaff in the average newspaper office fills a waste paper basket a day. It is the propaganda of the so-called interests; the people who have axes to grind and organizations that aim to mislead the public.

The news instinct is as old as the world itself. Noah possessed it when he sent out the dove from the ark to ascertain if the waters had receded. We all know that Adam and Eve had this self same curiosity to an unusual degree, and so all down through the ages men and women have been wanting to know what their neighbors and all the world are doing, and that is what the newspaper supplies.

The disciples and evangelists of Bible times would not have been adverse to publicity. In fact they would have been only too glad to embrace the opportunity the newspaper offers to disseminate information as to their movements in the cause of the Master.

Things in Common

The church and the newspaper have many things in common. Its pastors preach the gospel, which is good news—glad tidings—by telling their people how to do the will of God, and discover the Kingdom of Heaven.

The newspaper is here to herald good news, but in its efforts to picture human life as it is, and not as we hope it should be, the bad is likewise presented.

Now as to publicity. Years ago these two great forces traveled along separate roads. Happily this is no longer so. Each is a purveyor of news. The pastor is a prophet—he proclaims the good news, drives home its implication, depicts the consequences of sin and the goodness of God.

The newspaper tells the news and its significance.

It furnishes most of what our brains digest to provide the lifeblood of public opinion.

It is the divining rod that seeks and often

brings to the surface information from secret and mysterious places.

It is the omnipotent thing which has been described as making or unmaking the Kingdom of God on earth. The same authority declares that to generate and diffuse a sound and vigorous public opinion is to build the "Republic of God in the Earth," and that is what the churchman wants in his favorite journal.

Church News Welcome

Happily today the church and the newspaper are no longer standing apart. Today they recognize what the other represents. The newspapers are in a position to aid the church and that is what they do by publicity which is a valuable contribution to aggressive Christianity. The real church news of the day is welcomed by the average editor. In fact it has become so important that the newspapers cannot afford to neglect it, and many want more because they realize that the time-worn assertion that interest in religion is dying out and that the churches are losing their grip on the imagination and affections of the people, is disproved by the investment in church building that is a phenomenon, even in the so-called godless cities and great centers of wickedness. When the copy is always prepared by a competent publicity committee more space will be given to religious happenings. In the case of a congregation, the best press agent is the pastor himself. He knows what he wants printed and what he wants eliminated. He is his own censor and will find it agreeable work turning out newspaper copy.

Some enlist the services of talented young men and women of their congregation to attend to this work. It is easy to establish a strong bond between the editorial room and the parsonage. In the case of important meetings in the churches largely attended, anniversaries, corner-stone layings, etc., the editor prefers to send out his own reporters, trained to cover such gatherings, but, of course, he appreciates the assistance of a publicity committee such as yours.

(Second installment will appear in this department in the November issue.)

Percussion Stops

The organ has been for ages the soul and center of music in the church, so have *percussion* stops been the soul and center of the organ, the range of whose music extends from the swelling ground tones of the deep diapason up through all the levels of harmony to the Cathedral Chimes, Marimba Harps, and other percussion stops that bring to earth golden echoes of music. These stops are called "percussions" because of the fact that they are played by the striking or the "percussion" of scientifically constructed hammers with ball-shaped composition heads against metal eut bars or tubes.

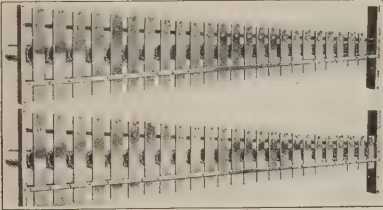
Percussion stops are essentially different in construction and tone quality from the rest of the organ. Their manufacture requires a special art and aptitude and has been in the hands of com-

paratively few people for a long period of time. Even the best organ builders of the present day do not undertake to make percussion stops themselves, but depend upon experts, such as manufacture Organ Chimes, Cathedral Chimes, Marimba Harps, Organ Celestes, etc.

Many church organs are not equipped with percussion stops; whereas theatre owners have been quick to adopt them to facilitate the rich, pealing tone of the organ. However, the specifications for many new church organs now include a selection of percussion stops. Ministers, church organists, and choir directors have learned how these stops blend harmoniously with the rest of the organ or stand out in rare purity when used alone in rendering an organ solo, or as a solo accompaniment.

It is not necessary to wait until a new organ is

installed. Percussion stops can be installed in any organ, new or old, and there is a growing tendency on the part of the membership in many



Organ Percussions

churches to present a set of Cathedral Chimes or Organ Celestes as *memorials*. There is no more fitting memorial than the mellow-throated tones

with which these additions to the organ augment the beauty and richness of Sunday morning worship.

Percussion stops in an organ determine its character and give the instrument individuality. Modern organ specifications, with increasing frequency, include a set of Chimes, Harp or Celeste, for percussions are considered among leading organ designers, and outstanding organists, a desirable feature in an organ.

Whether as a memorial or as an addition to your present instrument, or as an essential part of a new organ, percussions are highly desirable.

You can secure detailed information about this added feature by writing to manufacturers of Organ Chimes or Cathedral Chimes.—*Courtesy of Kohler-Liebig Co.*

Gold-Mining in the Scriptures

The Expositor's "Expositions"

REV. R. C. HALLOCK, D.D.

FORGIVEN FOR LOVE: A SOUL DRAMA SUPREME

In fifteen brief verses, Luke 7:36-50, we find a matchless Short Story; three inimitable Character Sketches; a divine revelation of Love as Redemption, all in one. These fifteen verses are so vivid in the Greek, and so meaningful, that we print them entire. As many sermon themes couch therein, some of which will be brought out. The characters we will consider; the soul drama we will study for our souls' inspiration.

Ehrohta de tis auton tohn Pharisaiohn hina phageh met' autou; kai eiselthohn eis ton oikon tou Pharisaiou katekiliheh. Kai idou guneh hehtis ehn en teh polei hamartokhos, kai epignousa hoti katakeitai en teh oikia tou Pharisaiou, komisasa alabastron mupou kai stasa opisoh para tous podas autou klaiousa, tois dakrusin ehrksato brechein tous podas autou kai tais thriksin tehs kephalehs autehs eksemassen, kai katephilei tous podas autou kai ehleipen toh muroh.

Idohn de ho Pharisaios, ho kalesas auton, eipen en heautoh legohn, Houtos, ei ehn Ho Prophehtehs, eginohsken an tis kai potapeh heh guneh hehtis haptelai autou, hoti hamartokhos estin. Kai apokritheis ho Iehsous eipen pros auton, Simohn, echow soi ti eipein. Ho de Didaskale, eipe, Phehsin. Duo chreophiletai ehsan danisteh tini; ho heis ohpheilen dehnaria pentakosia, ho de heteros pentehkonta. Meh echontohn autohn apodounai amphoterohs echarisato. Tis oun autohn pleion agapehsei auton? Apokritheis Simohn eipen, Hupolambanoh hoti hoh to pleion echarisato. Ho de eipen autoh, Orthohs ekrinas. Kai straphets pros tehn gunaika toh Simohni epeheh, Belpeis tautehn gunaika? Eisehlthn sou eis tehn oikian, hudohr moi epi podas ouk edohkas: hauteh de tois dakrusin ebreksen mou

tous podas kai tais thriksin autehs eksemassen. Philehma moi ouk edohkas: hauteh de aph' hehs eisehlthn ou dielipen kataphilousa mou tous podas. Elaioh tehn kephalehn mou ouk ehleipsas: hautehn de muroh ehleipsen tous podas mou. Hou charin (because of which) legoh soi, apheohntai hai hamartiai autehs hai pollai, hoti ehgapehsen polu: hoh de oligon aphietai, oligon agapa. Eipen de auteh, Apheohntai sou hai hamartiai. Kai ehrksanto hoi sunanakeimenoi legein en heautois, Tis houtos estin hos kai hamartias aphiehstin Eipen de pros tehn gunaika, Heh pistis sou sesohken se: poreuou eis eirenehnein.

(Use some translation if you must; preferably some modern one: but work through every line of this Greek. It is fascinating; and it is great practice.)

1. Three Characters: a True Gentleman; a Real Snob; a Woman!

Jesus knew all social courtesies; understood all polite proprieties; was the truest gentleman of his or any age. Born in a cattle shed, he was yet of royal blood; would have worn the purple regally, had he not been so much higher than a king. This flawless gentleman came, an invited guest, to the Snob's house, and was received by a snob. He was fully percipient of Simon's supercilious rudeness, but being the gentleman he was, no slight to himself could pierce the crystal armor of his soul.

Simon the Pharisee was Real Snob. Native vulgarity, satisfied self-righteousness, caste exclusiveness, and religious bigotry, all combined to make him such.

"And behold, a Woman—a Sinner." She came to the house of the Snob that day, seeking Jesus. By her presence the Snob stood revealed; the Perfect Gentleman shone out; sacred depths of

the Heart of Womanhood were delicately divulged to mortal and to angel view.

2. A Soul Drama Supreme: "Forgiven; for She Loved Much!"

The chief "dramatis personae" are the three Characters sketched; the "chorus" of murmuring feasters in the background.

The "Woman, a Sinner," her known shame and disgrace wrapped around her like a veil, slips stealthily into the festal room, diffidently draws nigh to Him for whom her soul is seeking, sinks to her knees, raining tears upon his holy feet. Her dishevelled hair hangs in heavy masses about her bended shoulders, and one near coil is handy towel to wipe off those impertinent salty drops. Then with a sudden gush of uncontrollable emotion she kisses and kisses those holy feet, again and yet again; then from an alabaster cruse borne in her robe she pours out the precious ointment, baptizing the beloved feet in a flood of pious redolence.

Now the Snob (Aside): "If this one whom I have brought into my house were really 'The Prophet,' as he claims, he would have known what kind of a street character this is that is touching him, and would have given the drab the ejection she deserves. Evidently he is just ordinary."

And now, the Master! "*Simohn, echoh soi ti eipein*: Simon, I have to thee something to say. Two there were, indebted to a certain money-lender: the one owed him fifty denarii; the other, five hundred. They being penniless, he of his grace forgave both. Which, now, of the twain will love him most?" "Well, I take it that it would be he to whom most had been forgiven." "You are right!" (And then turning with dramatic suddenness to the kneeling woman, whom hitherto he had not seemed to notice): "See you this woman? I entered (as guest) into your house; water for my feet you gave me not: she with those tears moistened my feet and with her own hair did she wipe them dry. No greeting-kiss gave you to me: she has not ceased to kiss my feet. With oil my head did you not anoint: she with costly ointment anointed my feet. For this, then, I say to you: Forgiven are her sins so many, for that she loved much!"

Jesus, as a gentleman, had passed by all Simon's studied discourtesies to himself: but now, as Prophet of God, he shows up the contemptible Snob before all his guests, as by contrast he reveals God's saving grace for sinners repentant. So the soul drama comes to its fine climax. To the sob-shaken deeply repentant, yearning one at his feet Jesus speaks tenderly: "Thy faith hath saved thee; go into peace!" (*Not in, as in the versions. Cf. Manual Gram. Gk. N. T., §111.*)

3. Sermon Themes in This Soul Drama Story.

First, some will see in it a sermon on the Power of Parable; a teaching method in which Jesus stood alone. Christ's matchless skill, however, should encourage rather than discourage others, in imitating the Master. Consider, then, how this simple-seeming parable of the Two Forgiven Debtors was launched at the vast floating fortress

of Simon's Self Righteousness; like an innocent-looking submarine torpedo, slipping swiftly, silently through the water, from the tube to its mark. The victim didn't even know that he was struck, until the Preacher's swift "application" tore great rents in that floating fortress and left it, a helpless hulk, sinking into the deep. Others, again, will want to preach from this Simon the Pharisee story a sermon on—What Makes the Christian Gentleman? Jesus and Simon will give Example and Contrast. Yet others will recall the marvellous poem of the spirit who, shut out from Paradise and required to present at the Gate the most precious thing on earth as open-sesame, after world-wide search brought, in a jewelled container, "the Tear of a Penitent," and was admitted. And these will base a blessed sermon on verse 38: Sacred Tears Upon the Feet of Jesus.

But the one greatest theme explicit in this passage is that in verse 47: "Forgiven; for She Loved Much!" Let us give again the Greek of this verse, with interpretive translation: "*Hou charin legoh soi, apheohtai hai hamartiai autehs hai pollai*, Because of which say I to thee, for given are her sins the many, *hoti ehgapeshen polu*, for that she loved much: *hoh de oligon aphietai, oligon agapa*, but he to whom little is forgiven loveth little."

There is a prima facie incongruity in the two parts of this verse. In the first, Love is primary; causal. In the second Forgiveness comes first; is causal. And this apparent incongruity goes down to theological depths. Which of the two, Forgiveness or Love, is really primal, causative, in soul salvation? Shall we explain that the Oriental mind is not exact in logical discrimination. But Christ's mind was not Oriental, nor Occidental, but universal. No; the incongruity is only apparent; both parts are exactly true. His theology is congruous with the whole Analogy of Scripture. To the woman he said, "Thy faith hath saved thee: go thou into peace." *Salvation is by faith alone!*

Forgiveness is because of Love; Love also gushes out more and more richly because of experienced Forgiveness; little Forgiveness experienced, little Love wells up. But it was Faith that led the magdalen to Jesus; it was Faith that accomplished soul contact with the Sin Bearer; it was Faith that saved her, Christ himself bearing witness. Perfect psychology, perfect logic, perfect theology, perfect religion—and perfectly true to the soul's deepest experience! See "Christian" before the Cross: the look of Faith, then the falling Burden, then the gushing Tears. Bunyan knew; he had seen One hanging upon the Cross!

Now the rest of the sermon will portray to the full the blessedness of a deep, deep experience of Forgiveness; and paint as best it can the measureless joy of a "great Love" filling the heart, while the saved soul weeps upon the pierced feet of Him whom that soul loves.

These are spiritual things, foolishness to men of natural mind, spiritually discerned, they are spirit, and they are life.

Illustrations

A Sermon Without Illustrations is Like a House Without Windows

Pearls for Preachers

WILLIAM J. HART, D.D.

SUSTAINED BY THE MUSIC FROM THE BELLS

"In that day shall there be . . . the bells." Zech. 14:20.

The Park Avenue, Baptist Church, New York City, contains a large and fine set of bells. This set was presented to the church by John D. Rockefeller, Jr., in honor of his mother. Miss Ruth Conniston, carillon player, in an article in *The American Magazine*, has related how persons often make requests for special music, and also how many report that they find comfort and satisfaction in listening to the playing. This incident, among others, was given:

"Just the other day, I got a letter from a woman who had lived all her life in a small Southern town. Recently she came to New York to make a home for her daughter, a stenographer. She often gets cruelly homesick for the little town of her childhood. This is a part of what she wrote me:

"Every Sunday morning when you play the chimes, I stand by my window and listen so hard that I almost forget to breathe. The music is so sweet and clean. Sometimes it seems to drift straight down from the skies above. I do not think I could go on from week to week without the music from your bells.' "

AUTUMN THE ARTIST

"Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice." Psa. 96:12.

Autumn has a magic brush,
In her last few hours
She can give a lovely flush
To the garden flowers.

Lavish with her paints is she
And she spreads them deep.
Nothing in her work we see
Commonplace or cheap.

As an artist she bestows
Vivid hues and true
To the humblest plant that grows
Just for man to view.

Only man adulterates
Paints and calls them fair.
Autumn, as an artist, rates
Excellent, everywhere.

(Copyright, 1927, Edgar A. Guest)

CHRIST ENTHRONED

He preached unto them Jesus, and the resurrection." Acts 17:18.

Speaking before the General Conference of the Methodist Episcopal Church in Kansas City in May, 1928, on Jesus and the Resurrection, Bishop A. W. Leonard closed his address by quoting a hymn which had been written the previous day by Dr. Benjamin Copeland on "Christ Enthroned," which ran as follows:

O Christ Divine, our risen Lord,
In highest heaven enthroned, adored,
With all who love Thee we would raise
The voice of Thy eternal praise.

Triumphant over death and hell,
And crowned in light ineffable,
Thy Kingdom spreads from shore to shore,
Secure, supreme, forevermore.

In truth and righteousness and peace
The gracious rule shall still increase,
Till wars shall end in all the earth,
And kindness comfort every hearth.

Dear Son of God, our Saviour, King,
To Thee our eager hearts we bring;
O make us, blessed Lord, Thine own,
And in our lives Thy love enthrone.

THE SONG THAT CHEERED

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

In the choir-loft of a group of high-salaried singers chatted while waiting the arrival of the organist. The soprano was speaking. "It has been my pleasure to sing twice for presidents of the United States," she said, "and several times before titled strangers from abroad; but my best effort was put forth for the benefit of an audience of only one and that one was the charwoman of the church."

Pressed for the story the soprano gave the incident. "It was after a special rehearsal preparatory to Easter. Concluding the practice of my solo part, I started from the church. The charwoman was busy with her dust-cloth near the pulpit. As I hurried past, she complimented me on the piece I had just sung and said, 'Some day I wish you would sing 'Face to Face' for me,' I smiled and hurried on.

"Out on the street my conscience awakened.

There came to my mind the words of Jesus: 'Ye did it not to one of the least of these.' Although a professing Christian, I had failed in what Jesus said was so important. Turning, I hurried back into the church and explained to the organist. So, with the charwoman seated in a front pew, I sang as I should have sung if Jesus had been sitting in that seat. The joy I found in singing that hymn was the best 'pay' that ever came to me."—*Rev. John Harrison Allen.*

A DOUBTFUL TESTIMONIAL

"But the tongue can no man tame; it is an unruly evil, full of deadly poison." James 3:8.

Have you ever been curious about a letter that some friend has written about you to introduce you to another? Then imagine how trying it would be to have the letter in a language you could not read! In the early days of the Hudson Bay Company they used to give "certificates" of good character to those Indians who seemed to deserve it. These the Indians called "teapots," since that was as near as they could get to the pronunciation. They valued them greatly, carried them around with them and always presented them when they wished to do some trading with a white man. One old Indian kept one for years, presenting it whenever occasion offered, and never guessed that what it said was:

"This old fellow is a regular scamp. Watch him or he will cheat you out of everything. He lies like the mischief."—*The Youth's Companion.*

PROOF POSITIVE

"These things ought not so to be." James 3:10.

When Wetherall was leaving his club one night he discovered that somebody had accidentally taken his new umbrella and left a comparative wreck in its place.

On the following day he met a friend and was rather astonished to see that he had the new umbrella on his arm.

"Look here," said Wetherall, "that's my umbrella you've got there."

"It's not, declared his friend, "I bought it yesterday."

"Pr'aps I'm mistaken, then," remarked Wetherall, "But would you do me a slight favor, old chap?"

"Only too pleased," cried the other.

"Then give me that silver band off the handle of your umbrella," said Wetherall. "It's got my name."—*Answers, London.*

GLADSTONE RETURNED THE SALUTE

"They will salute thee." 1 Sam. 10:4.

Professor William Lyon Phelps has recorded this experience of his glimpse of Gladstone:

Gladstone will always be a hero to me. And I shall always rejoice that I saw him with my own eyes. When I was 25 years old, I was bicycling through England, and one Sunday morning I bicycled to Hawarden in Wales, because I knew the great man would go to church. He was there, to my disappointment, he did not read the lessons, so I never heard that marvellous baritone.

As soon as service was over, I ran around in front of the church, and stood close to the path that he must take. He was then nearly 81 years old. He was tall, slender, supple, vigorous, and walked with the ease and grace of youth. His face was incredibly wrinkled and looked like a granite cliff, covered with seams and scars. Then as he drew near the place where I was standing, I reverently removed my cap. He took off his tall hat and graciously returned my salute; and at the same moment his face was illumined by a smile of unmistakable benevolence. This smile was wonderful; it changed his whole face from austerity to a peculiar sweetness. It was still the granite cliff; but it was like a granite cliff receiving the rays of the morning sun.

FRIENDLY ACTS OF A UNIVERSITY PRESIDENT

"My kindness shall not depart from thee." Isa. 54:10.

Writing on the relations of the late President Charles W. Eliot, of Harvard, with his students, Edward H. Cotton gives some instances from which the following are taken.

"Once a freshman from a hamlet in Connecticut, unfamiliar with Harvard ways, found himself on the verge of a critical examination in Latin without the proper Latin grammar. He told his perplexity to the first man he met. The stranger listened sympathetically, took him to his house, and searched among his books until he discovered a Latin grammar, but the book was too old. Whereupon the man wrote a note and directed the young student to the bookstore, where the right book was procured. Weeks passed before the freshman knew his friend was the president."

Still more arresting is this incident: "Edward Everett Hale tells of visiting Cambridge on a certain occasion when the community was being swept by a smallpox epidemic. On approaching the president's house on Quincy Street, he saw a yellow flag flying over the door. Eager to know which member of the president's family was afflicted, he made inquiries and soon discovered that the smallpox patient was not one of the president's sons or his wife, but a lonely student. As soon as he had learned of the case, President Eliot had sent his family away and taken in the sick young man, for at that time there were no hospital accommodations available.

"I discovered then," concluded Doctor Hale, "the secret of his great administration."—*W. J. H.*

CONDITIONS REVERSED

"Woe is me!" Micah 7:1.

After the conviction of Mrs. Florence Knapp, former Secretary of State in New York, for the misuse of funds in connection with the taking of the state census, the *Syracuse Post-Standard* concluded an article on May 28, 1928, with these words:

"The reversal of fortune for Mrs. Knapp has been as complete as fate every visited upon any one. Once the only woman ever to hold high public office east of the Mississippi, she is today deprived even of the citizenship enjoyed by those

she helped to govern and those whose heads she counted as director of the census. Because of her conviction for a felony she loses even the right to vote held by the 1,530,000 people who cast their ballots for her."

PETITIONS COURT FOR JAIL VERDICT

"Be not merciful to any wicked transgressors."

Psa. 59:5.

The following newspaper item illustrates the instinctive recognition of the fact that violation of law merits punishment:

Los Angeles, June 9.—"Please, your honor, may I go to jail?"

That is exactly what Lillian Worth, stage and film actress, asked the judge in traffic court here.

Charged with speeding, Lillian spoke right up and declared:

"This week I have violated the traffic laws daily, I should have been arrested every day, I drive too fast.

"The only way I can get my lesson is to go to jail."

Said the judge:

"Five dollars or two days."

Miss Worth took the two days.

THE DIVINE YES

Healing for Wounded Hearts

"The divine 'yes' has at last sounded in him, for in him is the 'yes' that affirms all the promises of God." (Moffatt.) 2 Cor. 1:19, 20.

Overhanging the brook of Kedron, like a nest of a swallow on the side of a gorge, is the old monastery of Marsaba. Partly cut out of the rock, partly clinging to it, it is reached by a path narrow and dangerous, along the ledges. Thirteen hundred years ago John of Damascus climbed that winding path, seeking escape from a too garish world, leading by the hand his nephew Stephen, a boy ten years old. Entering that retreat, the lad never left it, and his bones lie buried within its walls. He became a wise teacher of souls, a healer of wounded hearts, a helper of those who sought the life of purity, serenity and power. Also he became the poet of the order and the master of its choir, and, though long dead, he still sings to us in a tender, haunting hymn which, until 1862, lay locked up in the Latin tongue, but in that year was turned into limpid, pathetic English. Listen to that voice—sweet, clear, appealing—and listening, learn how you may hear the divine *yes* singing amid the discords and denials of life:

Art thou weary? Art thou languid?

Art thou sore distressed?

Come to Me, saith One, and coming,

Be at rest.

Hath He marks to lead me to Him,

If He be my guide?

In His feet and hands are wound-prints,

And His side.

If I ask Him to receive me,

Will He say me nay?

Not till earth, and not till Heaven
Pass away.

Finding, following, keeping, struggling,
Is He sure to bless?

Saints, Apostles, Prophets, Martyrs,
Answer—"Yes."

—"God and the Golden Rule," Dr. J. Fort Newton.

CHRIST'S PRESENCE ASSURED

"And, lo, I am with you alway." Matt. 28:20.

It is said that one of Wellington's officers, when commanded to go on a particularly perilous duty, lingered, as if afraid, and then said to the general, "Let me have once clasp of your all-conquering hand before I go, and I can do it."

In commenting upon this incident, D. Hooey says, "Our Commander, Jesus Christ, does better for us than this. He not only is willing to give us the clasp of his all-conquering hand, but lovingly assures that he will go with us all the way, protecting us from all dangers, and strengthening us for every encounter.—J. W. Lane.

CHRIST-WINNING FORCES

"He that is wise winneth souls." Prov. 11:30.

After teaching the lesson for twenty minutes the teacher of an adult class closed the Bible, and in firm, earnest words told his class he had taught them the regular lesson for over two years. During that time he stated that only two, to his knowledge, had accepted Christ, and few unconverted new members had been added to their roll. "I feel," he said, "that my work is unsatisfactory and unprofitable. Few, if any, of you have become his disciples, and so far as I can estimate, we are a little religious club, instead of a Christ-winning force.

"Next week it will be my privilege to ask how many of you men are willing to confess Christ as your personal Saviour, and join me in seeking to win others. I ask you to consider this matter individually and prayerfully before we meet next Sunday."

Meanwhile he and others talked with some individual members. The next week, a full class greeted him, and five men accepted Christ.

The pastor of that church testified later that this act followed up by other classes led to the sanest and strongest revival he had known in his ministry.—Dr. John Timothy Stone.

HOW "A PERFECT DAY" WAS WRITTEN

"Went out to meditate in the field at the evening." Gen. 24:63.

"There have been many different stories told of the writing of *A Perfect Day*, but the truth is very simple," wrote Mrs. Carrie Jacobs-Bond in "The Hard Roads of Melody" in the *Ladies' Home Journal*. Then she gave "the true story of 'A Perfect Day' in these words:

"The inspiration came to me as I was viewing a wonderful sunset from the top of Mt. Rubidoux in Riverside, California, the glorious spot that has been made famous by the Easter sunrise services. I had been motoring with some nature-loving

friends; we had been seeing many beautiful sights, but the glory of this sunset from that mountain was the most beautiful thing I had ever seen.

"I hurried back to the Mission Inn to get ready for dinner, and while dressing I thought how I wished I could express my thoughts to those friends in some little way out of the ordinary; and almost at once came the words for *A Perfect Day*. I wrote them very hurriedly; I did not have time to change a word or a sentence. I took them down and read them at dinner that evening, and then put them in my purse, and there forgot them.

"About three months later I was crossing the Mohave Desert in the moonlight with other friends; and without realizing that I had memorized those words, I began singing them. My friend, Mrs. Hawks, who sat next to me, in whose home I had spent many happy days and whose loving interest had encouraged me to write so many songs, said, 'Carrie, you have another song, haven't you?' 'Well,' I replied, 'Maybe I have.' I stayed in her home that night, but did not go to sleep. I finished the song entirely before morning."

ENGAGEMENT RING RECOVERED

"Rejoice with me; for I have found the piece which I had lost." Luke 15:9.

The happiness of at least one family has been restored through the recent capture of an alleged gang of thieves in a house in nearby Maryland. Among the large amount of loot recovered there appeared an engagement ring, stolen several months ago from Mrs. George F. Couse of Philadelphia.

When Mr. and Mrs. Couse came here to claim the ring, Mrs. Couse tearfully told the police that the night her ring was stolen from her dressing table was the first time that it had been off her finger since her husband gave it to her nine years ago. The ring was among other valuables stolen from Mr. and Mrs. Couse and recovered.—*Washington Star*.

CROSS AS A GUIDE TO FLYERS

"The cross of Christ." Phil. 3:18.

The Associated Press sent out the following item of news from New York City:

An illuminated cross on a church, a guide to flyers visible 100 miles away, will be known as the Commander Richard Evelyn Byrd beacon. It is a gift to Broadway Temple from Charles V. Bob, mining engineer, who recently bought a plane from Byrd. The illumination will be red orange in color. The cross will be 75 by 37 feet. The cost is \$100,000.

NIGHT SONGS

God . . . giveth songs in the night." Job 35:10.

Anybody can sing songs in the daytime, but the sweetest songs are night songs. The night sings a song of yesterday, of past blessings, and calls on memory to strengthen trust. It sings songs to tomorrow, of the coming of dawn, of hope and heaven. And night sings songs of the night itself, for faith has its song as well as sight. There are songs of pardon in the night of sin, of patience in the night of suffering, of comfort in the night of sorrow, of hope and triumph in the dark hours of death. God "giveth songs in the night." He has himself a swan-song for his beloved as he sings them at last to sleep with the soft lullabies of infinite love. Our day songs may be about ourselves, but our night songs should be about God and so serve as serenades under the windows of heaven.—*Dr. George Elliott*.

DREAMER

"A dreamer of dreams." Deut. 13:1.

I take my dreams
And make of them a bronze vase,
And a wide round fountain
With a beautiful statue in its center,
And a song with a broken heart,
And I ask you:
Do you understand my dreams?
Sometimes you say you do
And sometimes you say you don't,
Either way
It doesn't matter.
I continue to dream.
—*Ebony and Topaz (Langston Hughes)*.

Work with Boys and Girls

Sermon Stories for Junior Congregations

WILLIAM J. HART, D.D.

MUST KNOW HOW TO USE EDUCATION

"What is that in thine hand." Exodus 4:2.

Suggestive points are found in a contribution of Irving Bacheller to *The American Magazine*, where he related the following incident:

"The danger of a little learning is amusingly

illustrated by the story of a neighbor of mine who had an educated dog. My neighbor said: 'I had taught this dog to find things I had hidden. One day I tied a fuse to a stick of dynamite and shoved the thing under a stump I wished to blow out. I lighted the fuse, and ran. Suddenly I saw the

dog running at my side with the stick of dynamite in his mouth, the fuse trailing and sputtering behind him. He seemed to be saying, kind of conceited 'See how smart I am!' I tried to grab the fuse and smother it, but he dodged. I didn't have time to argue with him so I just run. He kept close to me. I climb a tree and done it supple—and saved my life, and I've always thanked God that dogs can't climb. I tell ye, and education is a bad thing unless you know what *not* to do with it and when not to use it." "

DISLIKED EARLY HOURS AND STAIRS

"Accept your share of suffering." (Weymouth.) 2 Tim. 2:3.

There is a story current at Harvard to the effect that "a student presented to the dean for his approval a schedule of unrelated and widely scattered courses." The dean inquired what had been the principle of choice in making up this extraordinary selection, and was told, "There isn't any choice here that comes before ten o'clock in the morning, or is up more than one flight of stairs."—*E. F. Tittle.*

"ASK MY MOTHER"

"Forsake not the law of thy mother." Prov. 1:8.

Bishop Charles L. Slattery once made a visit to a Sunday School, and found the Rector catechizing the children. What occurred is described by Bishop Slattery in these words:

"'Children,' he said, 'If you know a thing is wrong what do you do?' Every boy and girl shouted, 'Don't do it.' 'If you are not sure a thing is wrong,' pursued the Rector, 'what do you do?' With equal force came the answer, 'Don't do it.' 'And what do you do then?' asked the Rector. And the full answer followed from every throat, 'Ask my mother!' That is sound doctrine for every Christian, old as well as young. Don't do anything of which you are doubtful till you have consulted someone whom you love and respect as a normal child loves and respects his mother."

SAVED THE STRUGGLING DOVE

"The dove found no rest for the sole of her foot." Gen. 8:9.

One of the most exquisite stories in Moravian history concerns the childhood of the founder, Count Zinzendorf. As a young boy he was playing with his hoop near the bank of a river, and saw a dove struggling in the water. The little count quickly rolled down a washing tub which had been left near the water's edge, jumped into it, and with the help of a stick steered himself to the place where the dove lay floating and struggling. With the bird in his hand he guided the tub back and got safely to land. "Were you not afraid?" his mother asked him later. "Yes, I was," he answered, "but I could not leave it to die so. You know, mother, its little ones might have been watching for it to come home."—*Lorna.*

HE NEVER FORGOT

"Remember, and forget not." Deut. 9:7.

A young ball player, fresh from one of the minor

leagues, came to bat one memorable day when the great Christy Mathewson was pitching for the New York Giants. It was a great experience for a youngster to face the greatest pitcher in all ball-dom.

He went to bat four times during that first game and got three hits—an almost incredible performance. When the game was over his team mates crowded around to extend their congratulations, newspaper photographers took his picture, and the fans went wild with excitement.

Back at the hotel an old veteran of the diamond sat down beside the happy youth and said, "Do you remember what balls he gave you when you got those hits?"

"No," replied the recruit, "why should I?"

"Oh, well, Matty will," the veteran answered. In the next twenty-three times at bat the new player never got a hit! Mathewson never again gave him the curves he had hit.

It is said that Matty's great record as a pitcher was due in no small part to the fact that he never forgot. He knew exactly which curves would fool each batter in the league. He learned each new recruit during his first year and often during his first game and never afterward gave them the balls they could hit.

He knew how to remember his mistakes!

I have known very few men who could remember their mistakes. Most of us have to make the same mistake a great many times before we learn our lesson.—*Roy Smith, D.D.*

BEAUTY FOR ALL

"I will lift up mine eyes." Psa. 121:1.

A noted astronomer said recently that if the moon were visible from only one spot on the earth's surface, people would travel thousands of miles to see it. But since it is a commonplace in the night's sky, many of us hardly take the trouble to lift our eyes in its direction. What is true of the moon, is true of many things. Beauty and wonder are such everyday matters in the lives of us all, that we hardly give them a thought. Some of us will never see the famous beauty spots of the earth, the Yosemite, the Alps, the Bay of Naples; but there is no one who may not enjoy the moon and the stars, the glory of the sunset, and the magic arch of the rainbow.—*Young People's Weekly.*

BOY PRAYED FOR ENTIRE SCHOOL

"Wherefore also we pray always for you."

1 Thes. 1:11.

Let me tell you the story of a little child of India, who was brought a few years ago from some nameless village and left as an infant in our "Warne Babyfold" at Bareilly. He had no name—was just a beautiful brown Indian baby. He came to be called "Little Johnson," the name being given, perhaps, for some patron who had undertaken his support. When Little Johnson came to be five years of age he had to leave the Babyfold and was sent to a primary school at Lodipur. One day this school was holding a devotional meeting, and Little Johnson was on

the program for the opening prayer. He was about nine years of age, and prayed the kind of prayer that any boy would who had been brought up amid Christian surroundings. Just as he was about to close, he evidently recalled that the annual examinations were to begin very shortly, and he quickly added the following petition: "O, God, help me to pass my examinations." But he then remembered that he was not alone in his class, and hastily added another petition, "And, O God, may all the members of my class pass." But again his thought widened and, remembering the school, he prayed, "And, O God, may the whole school pass." But by this time Little Johnson had reached the mountain of vision. . . . His was the true Christian prayer.—*Bishop B. T. Badley.*

UNGUIDED LIVES

"Strength and beauty are in his sanctuary."
Psa. 96:6.

Only 10 per cent of our population worship regularly. Laura Richards has a parable of a child who so admired a beautiful new ruler that he hung it upon the wall to look at but never used it. His writing was therefore crooked. It is not enough to look at God, we must obey Him, use His power as it comes to us. But what of people who never even "look" at Him! Imagine lives that never lift their gaze to anything greater than themselves or their fellows! Fancy a flower never looking at the sun or a bird never seeking the air or a fish trying to live out of water! How sad to treat the Best Friend of All so coldly and cruelly!—*A. D. Belden.*

A CHILD'S CALENDAR

(For Any Week)

"Every day will I bless thee." Psa. 145:2.

Monday

Start to school with smiling faces,

Do your lessons happily—
And be glad of all that happens,
Glad of everything you see.

Tuesday

Wake with this firm resolution—
That the day will not be done,
E'er you've finished someone's burden,
And have helped some weaker one.

Wednesday

In your heart, this day, hold kindness,
Treat your pets with gentle care—
And when you have knelt, at evening,
Speak for others in your prayer.

Thursday

Read some thing that will inspire,
Some great deed or sacrifice—
Lift your chin a little higher,
Be as brave as you are nice!

Friday

Do not covet others' blessings,
Wanting things that you have not—
Be content with your belongings
And be glad of what you've got.

Saturday

Think of all your mother gives you,
What your father gives, as well—
That they never dream of payment,
How of love their actions tell!

Sunday

When you go to church be quiet,
And, the same, in Sunday School—
Answer questions that are asked you,
And obey the Golden Rule.

—*The Christian Herald.*

Talks to Children

REV. WESLEY G. HUBER, D.D.

1. WITCH-HAZEL AND OCTOBER

How many have ever seen the witch-hazel blossom? Perhaps you have seen it a good many times but you didn't know just what it was. We went into the woods Saturday and we were able to gather these. You notice carefully how they look and perhaps you will be able to pick them out the next time you are in the open. By the way, how many flowers can you name? And would you be able to call them by name if you saw them? The other day we went into the forest and one of the party saw some flowers she had not seen in years and she gave a little clap of joy and said, "Why, it's like meeting old friends." That's the way I want you to feel toward all the flowers about which we have spoken.

The witch-hazel isn't as big as the sunflower or as fragrant as the rose or as full of color as the pansy or as fair as the lily but it's a beautiful flower just the same. There's a little line which is

true to the witch-hazel. "Beauty is as beauty does." And this little plant is not only good but better than that, it's good for something. Are you? For from the bark and the leaves of this little plant there is a very valuable medicine taken which is used no doubt in your own home.

You know of some people who are like gaudy flowers. They're just good. They don't do any harm but they don't do any good. Then there are other folk who are like the witch-hazel flowers. Their tiny clusters of yellow flowers with their thread-like petals seem timidly to say, "Perhaps I'm not much to look at but I am willing to die even if you want my help!" I like the witch-hazel for that spirit, don't you? It reminds me of Jesus Christ "Who for the joy that was set before Him endured the cross!" I like to have people work and even suffer with a smile. It's hard to do but it's worthwhile. You try it and see.

I wonder whether it wouldn't be better to help

brother or sister get ready for Church before you get ready yourself? Wouldn't it be wiser for you to help mother before you run away to put on your new dress? Let's try to be useful and then our work will be beautiful. Those who are really going to try to be good for something may come to the front while Evelyn sings,

"Go Labor on, Spend and be spent!"

2. WHO WON THE GAME?

The Football Season of the Year

I want to tell you about two games of football and I want you to think very closely as I tell these stories. You have seen a football game? Of course! Well, in the first game which was played the boys tried hard to win and they finally did but they had to play some tricks which were not according to the rules of the game. And while the officials did not happen to see them when they played this way yet the boys knew it themselves. And this is called "dirty work."

The second game these boys played they played with all their might. They tried so hard to beat the opposite side. They struggled and fought but to no avail and the game ended against them. But they played what is called a "clean game."

Now, according to the score they won the first game and lost the last game. But according to the spirit who won? Let me tell you what a father said to his son who came home after the second game tired out and discouraged. "Well, Sonny, I heard you won today." "You heard wrongly, Dad, we were badly beaten." "I congratulate you, Sonny, for while you lost to the other side you conquered yourselves—your language, your temper and your words. You are to be congratulated. I saw the two games. I was disappointed at the first game not because you won but because you won by cheating. I was proud of you and your team in the second game not because you lost but you played fair!"

And now, who won the game? The side that plays fair always wins. The side that plays fair can never lose! How about it in school? Better flunk the "exam" than cheat. How is it in the home? Better do the work right than to get out a few minutes early for play. How is it on the playgrounds? How is it anywhere? Don't forget that God is the Great Umpire! He sees all that you are doing. You can't cheat God! "Play up and play the game!"

Chats With the Children

DR. J. W. G. WARD

GARM—A HOSTAGE

All the boys we know, and most of the girls, are fond of dogs. All dogs have tails and this is a tale about a dog which Rudyard Kipling tells us, and which, when you are a bit bigger, you will be delighted to read. A gentleman was driving along a road in India, when he saw a soldier acting very foolishly. He knew him. So he stopped and told him to go away before he did something for which he would be sorry. And strange to say, the soldier did. About three days after, however, he turned up bringing his dog with him. "This is Garm. He's for you," he said to the gentleman. Then turning to the dog he cried "Attention." The dog stood on his hind legs. "Eyes right. Good! Now shake hands." The bull-terrier did as he was told without a word and, like all true girls and boys, did it instantly. "Lame dog!" commanded the soldier. It lifted its paw up with a howl. "Dig a grave and die," and, would you believe it, the dog scratched a hole with his strong paws and curled up in it.

Of course, the gentleman was surprised at the dog's cleverness, but he was even more surprised when the soldier told him to keep the dog until its master could behave better. Naturally, he did not wish to do this. He knew that a dog that had been taught so many tricks must have been well-treated and be greatly loved by its master. But if it were going to help Stanley to go straight, the gentleman was willing. So for a time the dog changed hands. It used to go to town with its new master every morning, and the two became great friends. Then Garm learned another trick. At a certain time every day he would disappear from

the office and make his way back to the garden. What was the reason? When he came off duty every day Stanley would meet him there, and spend the hours with his dog. The gentleman did not know what to do. So he asked one of Stanley's friends what he thought, for both the dog and the man were plainly unhappy. "It's a penance he has set himself. Nothing would do but he must give the dog as a hostage"—that is, a pledge to go straight.

With the hot season several of the men were sent to Umballa, a place in the hills one hundred and twenty miles away. Stanley had been sick and he had to go. The last night was spent secretly in the garden with Garm, and Stanley was heard to say, "Goodbye, old man. Now don't howl. I'm going away, and you won't see me any more." Garm moaned in his sleep all night. He wouldn't eat. Every day he grew thinner and thinner, and any one could see he was breaking his heart. At last the gentleman's vacation began. He also was going to the hills, so he resolved to take Garm with him. Holding his face in his hands he said, "Garm, we're going to Stanley at Kasauli." At first Garm trembled, then he wagged his tail and his eyes grew bright. Plainly he understood.

They went as far as possible by train, and then driving the rest of the way they reached their destination. While the orderly was making tea, the gentleman asked about Stanley. He was told that the soldier was "Out there." So Garm and he climbed a small hill and, in the distance, there was Stanley sitting on a rock with his head in his hands, looking the picture of misery. "There he is Garm." The dog did not walk nor run—he went

like a shot from a gun, and leaping on Stanley's back, they both rolled to the ground shouting, yelping and hugging.

By and by Stanley came back. It was difficult to understand what he said with Garm leaping about and barking so joyously, but it was to the effect that he had felt ill and wished to die, and was now quite well. Garm saw how it was. His journey was over. His old master was to keep him. The gentleman was going farther on so the dog, having shaken hands with him, raced for a mile down the road after the car singing hosannas at the top of his voice. Then he pelted back to his master, and two of the happiest hearts in the world were in the hills that night. Stanley had been ashamed to face his dog. We must never make those who love us—father, mother, Christ—ashamed of us, but rather proud. You know what we mean by that. The Bible tells us that when Adam was there in Eden, and had broken the commands of God, he went and hid himself. Peter, having denied even knowing Jesus, met those calm eyes, and went out to weep bitterly over his shameful disloyalty. These two men, one of the Old Testament, the other of the New, reveal the same thing that we find between Stanley and his dog:—a sense of unworthiness which robbed life of its gladness and strength. It shall not be that way with you. You will always try so to live in the light, that you may know the Divine fellowship, for in that happy obedience is found our highest gladness, and in companionship with Christ there are inspiration and encouragement for our pilgrimage.

A PUMPKIN FESTIVAL

Start the young people on these plans at the earliest possible moment. Have them make original designs for "magic lanterns," and have them decorate the church room or lawn in a different style than one would ordinarily expect. Have a committee of boys solicit from farmers (if you are near a farming community) or otherwise procure some bona fide pumpkins. Have others get "interviews" with some farmers or city market-men who know the many processes which intervene between the time that the pumpkin seed is planted, until it is sold to a consumer. Have someone else look up the history of this garden king in Colonial times.

A committee of girls (possibly those who are studying typewriting or general secretarial work) might send out to all on the mailing list attractive cards advertising the coming festival. If the church contains some young people who like to draw or paint, they may create some exceptional cards, entirely different from a conventional one.

The men of the church should be urged by the pastor to provide funds for decorations suggesting the harvest season—Halloween and all that goes with the quaint tales of this season. Unknown to others they should secure, if possible, expert help in purchasing great lanterns which could later be given to institutions.

The girls of the church should be urged to have charge of all the refreshments at the festival. They should have costumes suggestive of harvest-

ing time in rural sections, and, together with the boys, should entertain those present with a dramatic sketch embodying some of the witch and fairy lore associated in history with harvest time. Others should tell briefly of harvest ceremonies in different countries during the past centuries.

Just previous to the festival the girls should also each make a pumpkin pie or some other delicacy for the occasion. This might take the form of the "prize contest." After satisfying the needs of the festival, little harvest-time gift baskets should be sent around to shut-ins and others who would appreciate such a Halloween gift.

But such a festival should be more than decorations, entertainments and pumpkins.

The pastor should speak on some such subject as "What Are We Harvesting?" We know what comes from the fields, and how men aid Nature in producing foodstuffs. But do we know what is necessary for a bountiful spiritual harvest? He might arrange to have a group of boys, for instance, prepared to recite, in turn, what each of them thinks should be harvested this season in the church, the community, the school, the Sunday school, and the various church societies.

A church might also serve ice cream in containers resembling pumpkins.

A church in the midst of a Fall financial campaign might urge all those who can to contribute to some fund as much as an ordinary pumpkin would cost. A society might also urge all its members to make a call on some non-church member or upon some shut-in, as a modern Christian way of continuing the practice of wandering around the streets on Halloween with lighted lanterns.—Richard K. Morton

Judging

What do we know of Italian art?

Is the Russian religious? Why?

What are some fine Negro qualities?

"I judge all the dagoes by Tony Cattini,
I judge all the Japs by the one that I know,
I judge all the Slovaks by Moritz Koppini,
I judge all the Chinks by my washman, Wing Po.

"I judge all the Spaniards by Pedro Garcia,
I judge all the French by Alphonse de Bernard,
I judge the Egyptians by Iben Ben Kia,
I judge all the Hindus by Boma Singh Kard.

"I ain't travelled far from the place I was born in,
But I've seen the world, for it's all come to me;
Some odd foreign face I meet up with each mornin'

From countries way off, beyond the deep sea.

"They're different from us, and I'm blamed ef I like 'em,

They talk in a lingo you can't understand;
They make me so mad that I most want to strike 'em,

Why didn't they stay in their own foreign land?

"Of course, they may have me in close observation,

To find out what kind of a man I may be;
But how can they know of our glorious nation?
I wonder if they judge my country by me?"

— Albert Edgar Bruce, in the *Christian Century*.

The Homiletic Year—October

Autumn

Music

MORAL BLINDNESS

In discussing the application of the truth contained in Matt. 7:1-5, Rev. James Reid says:

"There are actions which are plainly and palpably wrong, and it is only honesty to say so. Murder is wrong, and theft is wrong, and adultery is wrong—wherever we find them. And Christ would not have us trifle with more distinctions, or try, as some do, to blind our own eyes and the eyes of others by excuses. It is part of our plain duty in days like these, when moral distinctions are apt to be blurred in the interests of what is pleasant and flattering to the senses, to call evil things by their right names. And many a man has found the first step into salvation when the mist has been blown from his eyes by the east wind of truth, and he has seen his sin for what it is and shuddered at it, so that by the shudder his chains were loosed. Whatever we may do with regard to people, we must exercise moral judgment with regard to their actions. It is part of what Christ means by 'walking in the light.'

"Further: are there not occasions when we *must* judge people? Surely there are times when we are obliged to discriminate. An employer must learn to be a good judge of men, and must exercise such judgment in his business. He must know the people whom he can trust to do a certain bit of work, and those whom he cannot. A philanthropist must be able to judge others and must exercise his judgment if he is to help them. It would be folly to make things easy for some people by giving them money, for instance; and in other cases it would be wrong to refuse to give. When a woman chooses a husband, or a man a wife, or any one a friend, it would be wrong not to exercise moral judgment; it would be sheer folly. Half the tragedies of life are due to moral blindness in this direction, where the eye is caught by some surface attraction which soon wears thin and reveals the rags of selfishness or some other form of tragic weakness. Yet Jesus says, 'Judge not, that ye be not judged.' His meaning must be found in the whole spirit of His teaching about *our attitude to other people*. That is what He is concerned with—not what we may think of people or of what they have done, but the attitude which we allow ourselves to take. He had just said that we are to keep the attitude of love to all men without discrimination. We are even to love our enemies. We are to do good to them that hate us."

PEACE PROGRAM

The Christian World, of London, reminds us of the unthinkable happenings of a day in August

fourteen years ago, and bids us remember it in "The Right Way." The editor of the paragraph says: "One doubly good way to remember is to remind ourselves at regular intervals of the men who still bear in their bodies the hideous scars of war, and who continue, many of them, to pay the price of war throughout their maimed lives. We should remember them for their sakes and for our own, and above all for our children's sakes. As a result of the war, we have today in our midst no less than 6,000 ex-Service men in mental hospitals and over 30,000 suffering from neurasthenia."

While this illustration relates itself specifically to the result of the war, the resultant hardships and suffering are eloquent of those following in the wake of every evil. Our prisons, reformatories and hospitals are crowded with inmates whose history can easily be traced back to indulgence in wrong living, crime or social evil, either on the part of the forebears or the inmates themselves, and Christian citizens need to remember "In the Right Way" what these forces of destruction and evil were and are. We may, with profit, repeat a warning from the foregoing paragraph: "One doubly good way to remember is to remind ourselves at regular intervals of the men who still bear in their bodies the hideous scars of war (sin). We should remember them for their sakes and for our own, and above all for *our children's sakes*." Now particularly, as the winds of the coming election campaign are blowing wildly about us, we need to recall the picture of the hideous, filthy corner saloon, and the scars it left upon the bodies and souls of its patrons and the children of its patrons.

In addition to the memory of the past evil, we need to enter the ranks of the teaching and fighting army, whose task it is to spread knowledge about the physical, mental, and spiritual results of indulgence in any form of loose living. Every Christian whose name is carried on the membership roll of a church is bound to carry the banner of war against *going back* in the standard of moral living, thereby doing his bit to decrease the army of those who carry sin-scarred bodies and minds to the gates of eternal life.—W.

SUPPLIANTS

All the really great things in life come to us as suppliants—as would-be guests, and not as masters. This is so with music, with poetry, with friendship. There are so many things waiting to come in and gladden and bless our lives if only we will welcome them into our hearts. And these things mean more to us than anything else, just because they belong to the free side of our lives.

Those things have most power for us to which we freely give ourselves—those things about which we have a choice as to whether we shall let them in or keep them out. And of all the things which stand suppliant at the door of our souls, religion is the most suppliant. If you make religion imperative and invest it with authority and power, with the right to say, "You must" do this or that, you will find always, when religion comes in that way, it loses something. It is when you are free, when you want it and love it, that it comes to you with all its power. This is supremely so, of course, with the Saviour. Christianity must not override your will; it must have the consent of your mind; it must come, in fact, as your invited guest, if you are to know its real power and full meaning.—*Glenn Gaius Atkins.*

Strictly speaking, every local church is a salt club. Jesus said to his disciples, "Ye are the salt of the earth." Salt not only gives taste and "bite" to our food, but it is the great preservative of life. There is a great mystery of the sea—in that filth and dirt and refuse is continually being poured into it, and yet it remains wholesome all the time. Were it not for its saltiness, indeed, the sea would have poisoned us all by now. What salt is to the sea, that the Church is to society. So join the Salt Club!—*Rev. Wilkinson Riddle.*

THE LONG WAY ROUND

I am always wondering and wondering why God does not end all our doubt and mental anguish by writing across the blank sky in letters forty miles wide the simple sentence, "I Am." All the quality of life would leap from lead to gold; all the hunger and groping would end. Why is faith such a hard, brave thing? Why should we, who need God like sinking men need a lifebelt, have to take Him on faith? How life would be conquered and death be broken if we were as sure of "many mansions" as we are of the cemetery!

And, although it seems all wrong (that is perhaps because it is all right), it is on the long way round that we discover God. I knew a very prosperous man. He was a little, round man and he always reminded me of an India rubber ball. He seemed so "bouncy." But he did not do much for this world. He slapped you on the back, and offered you a cigar, and talked a kind of Yankee slang, and was very nippy, and jolly, and kind-hearted. But he seemed about as much use as a blue-bottle. He was just like a ball, he was not bound to anything, and the total impression he created was of air and of air with nothing in it. He is quite different now. He is different at the works and in his home and at his church. The man has got hold of Something, and Something, Someone, wonderful has got hold of him. And the explanation? He was coming home from America and he stepped out of the hot ballroom of the huge liner on to the chilly open deck. He smoked a cigarette there. And then he was down for fourteen months with acute rheumatism and could hardly move from his bed to his chair. The long way round of disappointment and trial and pain,

but he has found God more intimately than by an advertisement across the sky.

It is down in the Slough of Despond that we learn to care for each other. It is in Giant Despair's castle, and in the valley that we take each other's hands. It is on the long way round that Love is born.—*McEwan Lawson.*

Woodrow Wilson had considerable to say about a life that served. Now, it is just as well, perhaps, to prove first by acts; yet Wilson did make the application. After all, he was an honest man, though he gave theories of government here and abroad a terrific shaking-up. Of course he was punished; how could he have expected any other treatment?

What follows has grace of diction and high hopes; but he who spoke these words did his best also to redeem them:

"It takes a great deal more courage and steadfastness to represent ideal things than to represent anything else."

"You know, when in the presence of an unselfish passion, that you are in the presence of the greatest force in the world, the only force that purifies communities or lifts nations to greatness."

"A nation cannot survive materially unless it be redeemed spiritually."

"Moral light is the most wholesome and rectifying thing in the world. I believe in the progress of moral ideas; and I do not know that I am sure of anything else. I will let nothing alone that I see going down-hill, and in the wrong direction."

Yet how militant he could be: "I am tired of men who are merely on the defensive and are self-protective. Let them go out, seek an adversary, and subdue him! A man who is virtuous and a coward has no marketable value. He takes the momentum, dash, spirit out of life."—*Edw. H. Cotton.*

YOU AND MUSIC

There is this strange fact about music, it can do good or evil according to the heart and purpose of those who use it.

You remember that wonderful scene at the dedication of Solomon's temple, when the trumpeters and the singers were as one, to make one sound in praising and thanking the Lord; and when they lifted up their voices with the cymbals and instruments of music and praised the Lord, that then the house was filled with a cloud, so that the priests could not stand to minister, for the glory of the Lord had filled the house of God. No one who ever witnessed that scene ever forgot its glory and power.

Yet in those ancient days music was used for evil as well as for good. "And the harp, and the viol, the tabret, and pipe, and wine were in their feasts," Isaiah thundered at Israel, "but they regarded not the work of the Lord, neither considered they the operation of his hands."

There it is. It is just the same today as it was thirty centuries ago. Music can sweeten and beautify life; it can comfort and uplift, and purify,

or it can degrade and poison those who make it or listen to it.

What then? Cast music aside because of the possibilities of evil in it? Why, no, of course not! Take the gift and train it for all things good and right. It isn't just music; it is you and your music.

A beautiful singer, who was also a devoted Christian, was engaged to train a chorus of young girls. "You must learn to sing correctly, of course," she told them, "but that is only the beginning. You must sing with your heart as well as with your voice. Put yourself into your singing, so that every word will have a meaning and a power that will reach the hearts of those who listen to you. Then your song will be both an inspiration and a message." One of the girls turned to another and said, "That's just the way she sings."

Not long ago a young singer was asked to sing a mother song for Mother's Day. She went to a music teacher for a little coaching. "Now," said the teacher, "you sing it very well, but without any

real feeling. Sing it as if you were singing it in memory of your own mother, and so that all who listen to you will see a vision of their own mothers." The singer sang the song over and over again, and succeeded so well that when she came to sing it before the audience she could see the responsive tears starting from many eyes. It wasn't the music that did it. She might have sung it so that it would not have aroused a single emotion. It was the music plus herself.

A girl who had a good musical voice said recently: "I am training my voice for a purpose—to make home happier; to carry joyful, merry songs to the shut-ins; to give pleasure to those who love good music; and most of all to make those who listen to me turn toward things that are lovely, right and true. So far as I can see, I am enjoying my music just as much as the girls who are training for a great career."

Cherish such ideals of music, and the time will come again when the glory of the Lord shall fill the house of God.—J. Mervin Hull.

Great Texts and Their Treatment

REV. CLAUDE ALLEN McKAY, D.D.

HARVEST HOME

In Partnership with God. "We are laborers together with God." (1 Cor. 3:9.)

Through Nature to God. "Behold the lilies—"Behold the fowls of the air—"Behold a sower." (Matt. 5:1.)

STEWARDSHIP

God and Things. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." (Matt. 6:33.)

The Two Talent Man. "And unto another he gave two talents." (Matt. 25:15.)

A Drama of Spiritual Failure. "And the foolish said unto the wise, 'Give us of your oil for our lamps have gone out.'" (Matt. 25:8.)

COMMUNION

Friends of Jesus. "Ye are my friends." (John 15:14.)

Captured by a Conviction. "For the cause which I suffer—Nevertheless I am not ashamed, for I know whom I have believed." (II Timothy 1:12.)

The New Freedom. (The chief priests and elders said to Jesus:) "By what authority doest thou these things?" (Matt. 21:23.)

Prayer in a World of Science. "What is the Almighty that we should serve him? And what profit should we have if we pray unto him?" (Job 21:15.)

What a Live Modern Church Offers a Live Modern Man. "The Church which is the body of Christ." (Eph. 1:22.)

The Way of the Transgressor. Hard to be hunted. Harder to be haunted. Hardest to be hardened.

BIBLE SUNDAY

I Believe in the Bible. "The Scriptures are able to make thee wise unto salvation." (II Timothy 3:15.)

The Old Bible in a New Age. "Seek ye out of the book of the Lord and read." (Isaiah 34:16.)

SERIES OF SERMONS

One Thing. (Five sermons) (1) "One Thing Desired." (Ps. 27:4-6.) (2) "One Thing Needful." (Luke 10:42.) (3) "One Thing Lacking." (Mark 10:21.) (4) "One Thing I Know." (John 9:25.) (5) "One Thing I Do." (Phil. 3:13.)

Why Jesus Came. (Five Sermons.) (1) "I am come to fulfill the law and the prophets." (2) "I am come to preach glad tidings to the poor." (3) "I am come to seek and to save the lost." (4) "I am come that they might have life." (5) "I give unto them the keys of the kingdom."

Sunday Evening Series. Natural Law in the Spiritual World. (Four Sermons.) (1) The Telegraph and Cable—"What hath God wrought?" (2) The Flying Machine—"They shall mount up with wings, as eagles." (3) The Talking Machine (The influence that abides) "He being dead yet speaketh." (4) The Radio—"Whither shall I go from thy Spirit?"

Columbus Day (Oct. 12th) is a holiday in some States. The Sunday previous presents an opportunity for special sermons. Morning: **An Adventure**

Open to All. "He, the Spirit of Truth, shall lead you into all truth." "And the truth shall make you free." Evening: **The Discovery of America.** "By H. E. Luccock in his book, "The Haunted House"—(1) Columbus discovered America—the outcome of 200 years of growth in knowledge, pressure of population, political and religious ferment in the old world.

(2) The Pilgrims discovered America—a great spiritual adventure. The Mayflower bumped against more than a new Continent. It struck the testing grounds for a new idea of political and moral life.

(3) George Washington discovered America—the affirmation of human rights against an autocracy that denied those rights, which startled, then challenged the world. Patrick Henry heralded it; Thomas Jefferson thought it out; Alexander Hamilton set it in order.

(4) Have you discovered America? If so, what kind of an America? Ibsen scorned our "Melting Pot," which melts down the sterling old world immigrants into common Dick, Tom and Harry Americans—"A Yankee Stew." Mary Antin sought and found here "The Promised Land." We have uncovered and utilized the natural resources—but what of the spiritual? What is our wealth, health and leisure for? What America do you honor, love, cherish and dream for the future? That is a discovery which calls for a Columbus in every citizen.

IN PARTNERSHIP WITH GOD

"We are laborers together with God." (1 Cor. 3:9.)

1. Most men acknowledge now that we are laborers with God in the natural world of infinite forces. We have for ages harnessed the wind and current for our mills, and more recently we have taken light, heat and power from God's coal, gas, oil and air. The builder and farmer have, little by little, across the ages, learned how to be "laborers together with God." The building must be "plumb" or it will fall, which means it must be built true to unseen but mighty forces of God's making, not ours. The modern farmer even more than the ancient farmer, is a "laborer together with God," whether he acknowledges it or not. The mariner sails with chart and compass that he may order his course by God's stars. The modern teacher, parent, and merchant studies a human psychology, which consists of subtle facts and factors as imperial as the forces of gravitation, tide, current or stars. We are, and long have been, "laborers together with God." To seek and harness these infinite and mighty forces and fail to acknowledge the unseen Partner, is our sin and our peril. To acknowledge that partnership means spiritual health, progress and peace. "Except the Lord build the house, they labor in vain that build it."

2. It was, however, with a deeper meaning that the Apostle Paul used those words, "laborers together with God." In the Old Testament God is spoken of as "with," "in the midst of," and "over" his people. When He hid his face, there was

sorrow; when He "caused his face to shine upon them," there was joy. Here, as Bishop McConnell has said, "there is worked out in the history of one race that which is the privilege of every people." In the New Testament, "God was in Christ, reconciling the world unto himself"—that is a holy partnership which is known as Christianity. "God worketh in you," Paul declared. Even as man has discovered and harnessed many of the infinite forces of God's natural world, so we can, if we will, discover and utilize untold powers of God's spiritual world. Our Lord and Master demonstrated the infinite resources of God which we might tap and in a large measure utilize, if we would. E. Stanley Jones, in his book, "The Christ of the Indian Road," tells of preaching in a Bazaar, in India, about the power of the early Christians as set forth in the book of Acts, when an earnest young Hindu asked him, "Sir, have you found what they had?" What a challenging, heart-searching question."

FRIENDS OF JESUS

"Ye are my friends." (John 15:14.)

1. **The Story of Jesus** is peculiarly the story of a great friendship—illimitable, inexhaustible, indefinable! He taught and lived the greatest friendship this world has ever known. He told us, as no one else ever has, of God as our friend. He told us, as no one else ever has, of the friendship which is possible man to man. Best of all, Jesus lived both of these friendships. No other "good news" has so cheered and changed the world. No other friend of man has so revolutionized and regenerated mankind.

2. **The story of this peerless Friend** is the theme of the greatest book in the world—the New Testament. The story of what his friendship has done, wherever and whenever it has been put into practice, is the best of human history for nineteen centuries. We have declared that "Love is the greatest thing in the world," but He proved that "the greatest thing in the world" is love incarnated in a human life. Nothing in all the range of human life is so powerful for good as a personality completely obedient to the love of Christ.

3. "**Ye are my friends**" was the conferring of a high honor, the declaration of a priceless privilege, and invitation to an august partnership. It is the same to us now. How we prize the privilege of saying of certain choice souls, "He is my friend." Who can tell to what extent we are what our friends make us, or inspire us to achieve? Read Jerome K. Jerome's drama, "The Passing of the Third Floor Back"—the story of wonderful Stranger—Friend! Read the four gospels and note the transformation of ordinary fishermen and tax-gatherers into fearless heralds of a great Friend and of a new way of living. Try to measure and appraise his friendship for his mother, for impetuous Peter, for poor Judas, for little children, for a few choice souls at Bethany, for the rich young ruler, Zaccheus, Bartimeus, those who sent him to the cross, and the malefactors! What a friendship, to break the heart of a self-seeking, self-satisfied, self-righteous humanity!

4. It is in the Communion hour that He calls us to a remembrance of this friendship, and to partnership in its privilege and power.

THE OLD BIBLE IN A NEW AGE

"Seek ye out of the book of the Lord and read." (Isa. 34:16.)

1. Whenever mankind has found "the word of the Lord" in "the book of the Lord" there has come into life a new light of wisdom and a new power for righteousness.

a. Jesus was saturated with "God's word" which he had found in "the Scriptures," especially the prophets and the Psalms. From these he quoted often.

b. Our great men have read, treasured, and quoted the Bible with point and power. Note the marvelous influence of the Bible in and through Lincoln. Read his masterly Second Inaugural Address and you feel the pathos and potency of "The book of the Lord." Roosevelt said, "No man can call himself an educated man who is ignorant of the Bible." Woodrow Wilson knew the great Book of books, and wrote to the soldiers of the A. E. F., "When you have read it, you will know its truth and experience its vitalizing influence."

2. In spite of the fact that the Bible has been often defamed by its defenders and disgraced by dabblers, it persists in popularity and power wherever and whenever it is read and obeyed. It does not need to be "defended"; it merely needs to be read, expounded and practiced. No one needs to defend the sunshine; it merely needs a chance to demonstrate its power.

3. Science is not the enemy of the Bible. They

are poor friends of "the book of the Lord" who feel it their duty to "defend" it against the teachings of modern science. This ancient and honorable Book was never intended to be a text book of science but rather an interpretation of God to man, and man to man, and a handbook of religion and morals. When Sir Walter Scott was asked which he liked best, in Scotland, the highlands or the lowlands, he said, "Neither; but I like best where the two meet." So it is with science and religion. The two meet, more truly than we realize, in the Bible. The preacher or teacher who tries to teach the Bible without regard to modern scholarship is riding toward certain defeat no less than the scholar who endeavors to teach modern interpretations and applications of truth without regard to the revelations and interpretations of God in this Book.

4. As of old, so now, God is present in his world and potent in human history. His fingers shape every flower, His hand directs every stream, His voice is in every breeze. True science will give us a larger Bible and a keener recognition of a living God. And all true lovers of truth in all camps must work to keep faith alive in the earth.

5. The test comes with those two words, "Read it!" Unless we do that, all our talk about the Bible's greatness is but sounding brass and a tinkling cymbal. It will stand or fall on that one test. Nor must we fail to realize that, like the Eunuch in his chariot reading the book of Isaiah, there is ever a vast multitude of old and young, strong men and weak, who need a Philip to expound to them the Scriptures! Jesus never "defended" the Bible but he expounded so that certain men exclaimed, "How our hearts burned within us as he opened to us the Scriptures!"

Messages From Moffatt's Translation

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REV. WILLIAM J. HART, D.D.

(Continued from September issue)

Joshua—II Samuel

Joshua

Poring Over the Law-book. 1:8. "This law-book you shall never cease to have on your lips; you must pore over it day and night, that you may be mindful to carry out all that is written in it."

Quivering and Dispirited. 5:1. "Their hearts quivered and they were all dispirited." 7:5. "The hearts of Israel quivered and became weak as water."

God Knows When Men Break Faith. 22:22. "The Mighty One, God, the Eternal, the Mighty One, God, the Eternal, knows well, and Israel shall know, if we were rebels or broke faith."

Sinful Disloyalty. 24:19. "He will not forgive any sinful disloyalty of yours."

* * *

Marching Together. 1:3. "So Judah said to his brother Simeon, 'March with me into my allotted territory, to attack the Canaanites, and

then I will march with you into your allotted territory.'"

Chanting to Israel's God. 5:3. "I sing to the Eternal, to Israel's God I chant."

God Upholds the Right. 5:11. "Far from the whizzing of arrows, where cattle are watered, men tell how the Eternal upholds the right, upholds it for Israel's hamlets."

Taking Risks. 5:18. "But Zebulun—the clan risked life and death with Naphtali out in the open field!"

Failing to Join the Heroes. 5:23. "They never came to the Eternal's aid, to the Eternal's aid, to join the heroes!"

Friends Faring Like the Rising Sun. 5:31. "But may thy friends fare like the rising sun!"

Deeds of Wonder. 6:13. "Where are all his deeds of wonder that our fathers recounted to us?"

Why Fight the Battles of Baal? 6:31. "But Joash said to all his opponents, 'And are you going to fight Baal's battles? Are you to be his

champions? . . . If he is a god, let him fight for himself!"

Do As I Do. 7:17. "'Watch me,' he said, 'and do as I do'."

Striking a Man's Blow. 8:21. "A man strikes a man's blow!"

Acting in Good Faith. 9:16. "Now then, if you have acted in good faith and honor . . ."

Seeking Help When in Straits. 11:7. "Are not you the men who hated me and expelled me from my father's house? Why come to me, now when you are in straits?"

Unresponsive to the Summons. 12:2. "But Jephthah said to them, 'I and my men were engaged in a sharp struggle, the Ammonites were pressing us hard; we summoned you, but you never rescued us from their power.'"

The Training of the Child. 13:8. "'O Lord,' he said, 'pray let the man of God whom thou didst send come back to tell us how we are to train the boy that is to be born.'" 13:12. "How is the lad to be trained? What is he to be?"

* * *

Ruth

Heroic Days. 1:1. "In the days when the heroes governed."

Noticing the Foreigner. 2:10. "Then she fell upon her face, bowing to the ground; she said to him, 'Why have I found favor with you, that you should take notice of me? I am a foreigner'."

* * *

I Samuel

Praying With a Sore Heart. 1:10. "With a sore heart she prayed."

The Steadfastness of God. 2:2. "No power is steadfast like our God."

Thrones of Splendor. 2:8. "To give them thrones of splendor."

The World-wide Judge. 2:10. "The Eternal's judgments shall cover the wide world."

Unfolding God's Message. 9:27. "But stop here yourself, that I may unfold to you God's message."

God's Discovery of a Man. 13:14. "The Eternal has discovered a man to his mind."

* * *

II Samuel

The Place of Brave Men. 11:16. Joab put Uriah where he knew brave men were engaged."

The Eager Messenger. 18:22,23. "'My son,' said Joab, 'why will you run? You will not get any payment for your news.' 'Come what may,' he said, 'I am going to run'."

Ancient Grumblers. 19:9. "All over the clans of Israel there was grumbling."

Promising to Provide for Old Age. 19:3,3. "So the king said to Barzillai, 'Cross with me and I will provide for your old age in Jerusalem at my side'."

A Poet's Vision of God. 22:10. "Down he came on the bending sky, the storm-cloud at his feet."

Reaching to Rescue. 22:17. "He reaches down to raise me, he draws me from the flood."

God Recompenses Clean Living. 22:21. "The Eternal deals with me as I am upright, he recompenses me for my clean life."

God's Unerring Ways. 22:31. "God is unerring in his ways."

Shielding the Shelterless. 22:31. "He shields all who take shelter with him."

Braced for the Fray. 22:40. "For thou hast braced me for the fray."

The God of Victory. 22:47. "Exalted be my strong God of victory!"

Speaking God's Word. 23:2. "The word upon my lips is his."

Blessing Resulting From Good Rulers. 23:3,4. "When a man rules men aright, ruling in God's fear, he dawns on them like morning light, like a cloudless morning, clear, when rains are gone and earth lies green and bright."

Godless Men Like Thorn-trees. 23:6. "But godless men will never thrive; like thorn-trees in a desert land, that none will gather with his hand,"

Mid-Week Topics

REV. W. SCOTT STRANAHAN, D.D.

THE GREATNESS OF UNSELFISHNESS. Gen. 13:5-11.

This story about Abraham and Lot has always attracted Bible students because the setting is so human and the contrast so strong. It is another Rembrandt scene set on the canvas of the Scriptures. We see the two men standing together on the hilltop. Abraham we picture readily for our hearts insist on forming him after a reverent and patriarchal type. We have little idea of Lot. It may be that he is not large enough to be seen clearly.

Nephew Lot is overtowered by his uncle Abraham, just when the younger man really believed his shrewd and selfish choice was making him the bigger man! It behooves us to use this lesson for guiding a man who lives in our house and in our own hearts. Let us not speak harsh words about

Lot. Are we certain if we had faced his moral dilemma we should have urged our relative and benefactor to take the fair Plain of Jordon, while we gladly turned to the hard land of Canaan? The best test of ourselves is not our admirations, but our actual choices.

I. Courtesy and Religion.

There was a question of courtesy involved. Lot was the younger man. That should have made him considerate. He was the nephew, dealing with his father's brother. That should have made him more than considerate. Lot had unquestionably been the beneficiary. Abraham is the principal in the drama of prosperity. The record puts it, "And Lot also." The overflowing cup of Abraham was filling the vessel of Lot. He should have insisted that his elder, and uncle, and benefactor make the choice. But he was not big enough to

do that. Some say that Lot was not a gentleman! How very true the statement is!

Abraham had faith that lifted his eyes above the towers of Sodom and beyond that rich Jordan valley. A man who knows that the infinite God is with him is not dependent on preferred acres and flowing rivers and wells. The contrast between the two men is made by faith and by lack of faith. "Abraham believed God." So did Lot—but not very much. Abraham knew whether he went north or south, he traveled with God. Because God was not so real to Lot, the well-watered plain was the one big reality. Lot saw the worldly profit he would get out of Sodom, rather than the moral and spiritual loss that his children should get out of the dreadful place.

II. Greatness of Unselfishness.

Men may care for land and wealth but in their hearts they care more for men who know God more truly than they know land and wealth. Abraham is an advance apostle of *unselfishness* that makes for greatness. He was the minister of Lot and of Sodom, because he was a minister of the One True God. His message comes to us more forcefully because it was shown forth by the messenger, not in theory, but in deliberate decisions of life.

Darwin said, the sermon on the mount, the law of spiritual reciprocity, is also the law of moral gravitation. In the large and in the long run men get what they give. There are some losses and some failures. That is inevitable. Eventually the spiritual law must prevail in the natural world. It is the only thing that pays eternal *dividends*. The Christian program of making the natural blood bond of the family a conscious spiritual fellowship is the only hope of the world and of humanity.

THE SUPREME TEST. Gen. 22:1-14.

Human sacrifice must have been a familiar thing to Abraham. The ancestors of the Hebrews had practiced it and it was still common among some of the neighboring peoples. It was the effort of an ignorant people to give their last and best to deity. Parents who have not enough of the spirit of sacrifice to give their children to the service of Christ are shocked by that frightful devotion that would place an only child upon an altar. Is it not true that God still says to every parent, "Take thou thy son . . . whom thou lovest . . . and offer him?" To that command every parent must make some response. Abraham made his own serious attempt to be obedient to God's will.

I. The Test.

The Biblical story sheds several rays of light upon the transaction. The word of God is a *test* rather than a final order. "God did prove Abraham." Hitherto men had not discovered that the command was not to be carried out literally. That word "prove" indicates quite an advance in the knowledge of God. The advance in that knowledge was to go further still. The offer was not allowed to reach its end. In the beginning God is said to have *tested* his servant by it; in the end God is said to have *relieved* his servant from

it; and both facts are rays of light cast upon the character of God. Picture the scene: the fond father's struggle, perhaps the mother's remonstrance; the start upon the sad journey; the astonished child and the halting of the uplifted knife.

II. The Real Sacrifice.

Matheson, the blind man, who saw so many wonderful things says somewhere that God was asking not so much for Isaac as for Abraham. When God saw that he had the soul of the father, he did not wish the body of the son because in Abraham's obedience he had received the real sacrifice. "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." There was no greater earthly test. Abraham had given the last and fullest evidence of his consecration to God. We ourselves can have no greater gifts for the Lord than our children. God gave his only son for us. He is always asking that we shall give our sons and daughters for Him, and to Him. Only he asks that their fruitful lives shall be placed upon His altar as "living sacrifices," holy, acceptable to Him; and this is our "reasonable service." All of the parents who know God are called upon to take the journey to one of the mountains of Moriah, there to offer up their children as sacrifices to the Lord. Those who do even so will discover that for them the parable story does not fail. We too shall come down from that mountain, calling it "Jehovah-jireh" and saying, "In the mount of the Lord it shall be seen." And the thing that shall be seen in that mountain is the increasing revelation of God's love and mercy who wishes only good for us and for our sons and daughters. God will see to it that in our seed shall all nations of the earth be blessed.

RELIGIOUS INTOLERANCE. Luke 9:49-56.

We must find ourselves wondering occasionally if the best people do not have their "bad days." We find that Luke makes record of three unfavorable things in close succession. First the disciples dispute among themselves as to "which of them should be greatest." To Christ, who was moving rapidly toward the cross of sacrifice, the debate must have been a grief; but he answered them with words as gentle as the little child that he set in their midst. As is likely to occur, the quarrel spread more widely, and soon John is complaining of one who, casting out devils in the name of Christ, was forbidden to do his gracious work simply because "he followeth not with us."

The mood goes even farther when James and John ask the Master to call down fire from heaven and consume certain Samaritans who did not welcome Christ to their village. Here we have a trio of events which show that some part of the disciples' lives had not been touched, had not yet come fully under the sway of their Lord's spirit. The quarrels some wave swept over them; then over their virtual partners; and then over their beneficiaries. It would seem that the gospel of illwill like the gospel of goodwill, tends to "win a widening way."

I. *The Origin of Intolerance.*

Intolerance is the vice of good people, it is a defect of virtue. The reason that John wanted condemnation for the man who was doing Jesus' work in Jesus' name but had not joined the company of the disciples, was his zeal for the cause, his jealousy for the work. Intolerance usually belongs to the early days of any movement. It is a sign of the vigor and vitality of its propaganda that men become jealous in its promotion. It is the infirmity of the youth of an organized conviction. When men have received a new vision of the truth, it dominates their whole being, they become convinced of one truth and everything else is error. Methods become more important than results; thus does intolerance betray men. The zeal for the proclamation of a cause finally becomes the zeal for the manner and methods of the campaign, the effects of it linger long to defeat the original purpose. It is a relic of the days when the churches wrangled with each other, each believing it alone right. Alas! sometimes do even in these later times.

II. *The Cure of Intolerance.*

Jesus reply to John, "He that is not against you is for you," shows how the evils of intolerance may be avoided. He sees on the one hand the great need of the people, and on the other hand the extensive power of the forces of evil. This makes Jesus ready to welcome all sincere aid, regardless of the difference in methods. He looks at the results; the test is, "by their fruits ye shall know them." The secret then, of keeping intensity without intolerance, is to keep one's eyes fixed on the essentials. It is a matter of constant comment in social reform that forces of evil are better united than forces of good. It is because they keep their eyes firmly fixed upon their selfish ends, and thus in the interest of that end subdue differences among themselves. The forces of righteousness will not be fully effective until they can learn to do the same thing. When the common good really becomes of supreme interest to us, we can work together regardless of differences of methods.

Men still seek to defend or promote their beliefs and principles by force and coercion. We are all tempted to compel people to be good according to our conception of the good. The church needs to remember that this was not Jesus' way. He refused to permit persecution, vengeance, compulsion or coercion. He trusts, and his followers must trust to appeal to reason, to the sense of justice, and the spirit of love. If we cease to discuss the shape of the shepherd's staff and devote ourselves to knowing the Shepherd's heart of love, he will ultimately lead us into what He describes as one fold.

The one fold waits for us. The church waits for our recognition of the Great Lord. The one kingdom waits for the crowning of the Great King.

GREATEST THING IN THE WORLD. I Cor. 13.

No ignorance, no sin, no vicious social condition can entrench itself behind walls insurmountable by love. Love is the most despised, the most

abused, the most untried force of civilization. The Christian church never yet has loved the world with the passion of her Lord. "Love suffereth long" said the great apostle, "Beareth all things, endureth all things; love never faileth."

I. *The Force of Love.*

Wherever love has had its way there have been wrought marvels of redemption. Throughout central Africa, all the horrors of cruel savagery held for ages their unchecked sway. The Arab found his way into this vast land for many a century. He came back with gold, ivory and slaves and left behind him smoking villages, desolate valleys and scattered tribes. All the countries of Europe have gone into that neglected land and each with varying eagerness, seeking its ivory, its rubber, its diamonds, its valleys, plains and herds, and commercial relations of advantage with its peoples. Nothing permanent until Stanley, Livingston and other Christian missionaries, through toil and sacrifice and death showed the African the inner secret of our civilization. A new social order began to arrive in the dark continent. By the heroism of their love they have done what Arabia never thought to do, what the merchants and money changers of modern nations never tried to do. They have broken up the traffic in human beings, they have healed the feuds of many an inland tribe, they have raised up thousands of Christians around the central lakes, they have taken possession of the chief Mohammedan strongholds of the Mediterranean and are giving substance and reality to Chinese Gordon's dream of a Christian Africa. They have proved beyond all question that the one force that can lift a people from savagery to civilization is unselfish Christian love.

II. *Love's Dwelling Place.*

Has our modern civilization a place for love to dwell? Are our palaces too squalid, our business enterprises too narrow, our homes too crowded to entertain this visitor from ancient worlds? "Love envieth not, love vaunteth not itself, is not puffed up, doth not behave unseemly, seeketh not its own."

Vicious and criminal interests, heartless Molochs of life, indifferent to human welfare, seek to impose their evil tyranny upon the state. Our boasted democracy may be the opportunity for the demagogue, the charlatan, the criminal, the dishonest promoter, the fraudulent contractor, the anarchic reformer and every vagary of science, philosophy and religion. Yet you know in your own life, something of what love has wrought in the world. Love of mother, wife or child, sends many a man to his place of business, holds him to steady habits, saves him from temptation, keeps him true in the midst of opportunity to go astray. Love for father, husband and child makes the load lighter for multitudes of women, softens hours of pain, makes hard tasks easier to perform, gives them patience and keeps the beauty of virtue shining in their faces.

Faith, hope and love. Are they the vain symbols of our dreams? No! They are life's only salvation. Clothe them with reality. Make them

flesh and blood, not ghosts that appear only to vanish away. Set them in the midst of the discouraged and overburdened. In your homes, friendships, business dealings and social engagements. Then will be brought about better conditions, nobler institutions and nobler character. Then will the kingdom of God come, and His *will* be done on earth as in heaven.

"Love much. There is no waste in freely giving,
More blessed is it even than to receive.

He who loves much, alone finds life worth living;
Love on, through doubt and darkness; and
believe

There is nothing which Love may not achieve."

Sermons

The Master Musician of The Soul

REV. ARTHUR B. COOPER

"And it came to pass when the evil spirit from God was upon Saul that David took the harp and played with his hand: so Saul was refreshed and was well and the evil spirit departed from him." 1 Sam. 16:23.

"He restoreth my soul." Ps. 23:3.

In our Lord's earthly ministry he utilized the familiar things in the daily life of his hearers to illustrate His relation to them in a spiritual sense. The shepherd, the vine, the door, bread, water and light have a higher place in the conceptions of Christendom because He related them to Himself.

There is music. We often think of heaven in terms of music and yet how prone we are today to jazz the soul out of music! We therefore use these two texts of David before Saul and David's own application with the aid of his harp, in contemplating our Lord and Redeemer as

The Master Musician of the Soul

On a peg in an inner room of a Scottish castle, long ago, there hung for years a strange instrument. So strange it was that few tried to play upon it and those who tried could find no satisfaction for themselves or others. And so it remained unused and silent until covered with dust, the strings decayed. One day there came through the castle doors a weary, wayworn traveler. As one acquainted he passed through the halls until he came to the room where the strange harp hung. His eyes lit with joy as he saw it. Lovingly he took it down, brushed away its dust, replaced its broken strings and soon from the retuned harp there floated through the castle walls melodies so sweet that attendants hastened to know who it was who could so bring the harp to its best expression.

It was the one-time owner of the castle long since driven from his own. With a song in his heart he had built the instrument. He alone knew how to bring out of it its best. In your life and mine there is such an instrument. Perhaps it has hung silent till its strings are broken.

Our human world is out of harmony with God. It is His heart's desire that that harmony be restored. None on earth is equal to the task, for all are out of chord, and discord increases. But God in his own time spared not to send the Master Musician down to earth, here to bind up the broken instruments of men's souls, bring them

more and more into harmony with His own great Soul, and the while use their restored heart strings to bring the power of heaven's music to sooth the passions of the world's sin. A master musician indeed! The world has always needed Him—needs Him still. When heaven's doors opened to let Him through, watchful ones caught the strains of heaven's music, and where'er since, in this sin-cursed world, the Master Musician has come there also has come the harmony of heaven to those who "have ears to hear."

"Oh that the tender Christ might brush away,
and over its slumbering notes His fingers sweep:

"A world might pause to catch the echoing
chord, of music wakened 'neath the touch of God."

Your soul life is such an instrument as David played upon. Life is made up of vital impulses of varying quality, timber and tone. There is the long string upon which is struck by some player a deep, resonant note. There is the short string which responds keen and vibrant. And there are impulses all along between. As these impulses are let loose many or few, in varying combinations and sequence, our life goes forth to the world as an inspiring psalm or as a jangle of discord.

Whoever you are, you have a part to play in God's orchestra of earth and heaven and because you are a piccolo and not a pipe organ it is not for you to say, "I am not of the orchestra." Each is essential in the sight of God. Each must become fit, keep fit and play his part.

I am quite sure that David must have been particular about the material that went into his harp. Heat and cold, sunshine and rain, and wind, were all needful in developing the wood used in it. Choicest fibre was none too good for sounding the praise of Jehovah. So the substance of the soul cannot be too carefully chosen, prepared and finished for an instrument in the hand of the Master Musician. Its gold must be refined and beaten. Its fibre must be of the best and carefully matured. The story is told of a violin which, when the best had been done for it, did not measure up to the ideal of its builder. It was broken in fragments. Later its pieces were sealed together by the hand of a master and it became a master violin. In the midst of sorrow and adversity that may have followed in the wake of pride and selfishness, the Master may rebuild the broken

fragments of your life and make you a master violin for His use.

Our soul life in its fabric and fitness may be the best or less than the best. The vital question is: Into whose hands shall the piccolo be given? What one shall sit at the organ bench? Who shall be the player on the harp of our soul? Is he fit? What are the qualifications of a master musician? They are the same in the realm of soul music, the music of heaven, as in earthly music. He must first of all, have music in his make-up. He must have a musical temperament, responsive to musical suggestion. He must know the laws of music. He must know musical instruments, their purpose, their possibility and their operation. Lastly he must have the art of expressing the music of his own being upon a familiar instrument, and in accord with every law of music.

In all his earthly life Jesus Christ was ever sensitive to every wave of life or life's needs that touched Him. The connection was complete between the faintest vibration of a soul and His soul. The tiniest flower of the field, the sparrow above, the fish of the sea—none escaped Him. All knew their Master's voice. He was touched by the infirmities of all men. And His meat was to respond to the will of the Father of life, with whom He was in constant connection.

He knew the laws of soul life. He alone spoke as one having authority. He was the author of life and the framer of life's laws. He had the words of eternal life. More than this, He knew intimately each instrument. For He made them all. "All things were made by Him and without Him was not anything made that hath been made."

"He knew what was in man and needed not that any should tell him." Whether in the handling of the individual soul or in concert work Jesus knows what are our several possibilities.

He is the artist who with the fullness of heaven's music in His own soul knows how to make over these broken lives of ours and bring them to their best expression? He knows how, through them, one and all, to give full expression to the music of heaven, so much needed by this sin-sick world to the end that it be "refreshed" and "well" and that the evil spirit depart from it.

Let us see the Master Musician at work as He walked in the flesh. One day he came upon Peter fishing. Peter supposed he was doing his life's work. He knew it in no broader aspect. But the Master did, and said, "Come and I will make you a fisher of men." For three years the Master had the instrument of Peter's soul in his hands, building it over, fitting it for His fingers to play upon. You have heard a violinist tuning his violin. After a period of adjustment he tests it. There were times in Peter's three years' experience in the Master's hands when he did not sound true. You will recall them. Then that triple test and its result, "Thou knowest that I love thee!" His soul life was in tune. Then the Master Musician took him on the day of Pentecost and played upon him a strain which three years before would have

been impossible. Not one sin-stricken soul, but three thousand were "restored."

Recall the woman of Samaria. You will note how He changes the woman's life, correcting one after another the prejudices in her soul. At last, she, who had led her fellow townsmen astray, ran to them crying, "Come see a man who told me all things that I ever did: is not this the Christ?" A restored soul producing its true music!

There was Mary Magdalene out of whom he cast seven devils. She was one of the Marys who followed the Master those three years—followed him to the tomb. During that time not only were the old strings replaced with new, of the Master's choosing, but they were being delicately tuned to the Master violin. How many of us have our life strings so tuned that, as He calls, our name, we can recognize Him from among others?

Let us come to Saul of Tarsus. He who, more than the surest of the sure, knew, or thought he knew, his true relation to life and God. There is only one way to convince such as Saul. He might never come to the Master Musician of his Soul. Yet on the road to Damascus He seized his own, His "chosen instrument," until there was a full surrender of that instrument in the cry, "Lord, what wouldst Thou have me to do?" In the hands of the Master Musician, old things passed away: all things became new. Saul the persecutor became Paul the proclaimer. Through this chosen instrument the Master's message of at-one-ment is borne to Damascus, to Antioch, to Greece, and to Rome also. It did not stop there. Wherever in all the world the Epistles are released the music of the Master Musician, as expressed through this chosen Pauline instrument, has its transforming influences over the souls of men.

The great musicians who have been transformers of souls are those who have themselves been transformed by the Master Musician of the soul.

There may be those who would say, "But I am only a humble instrument and a poor one at that." Jesus is the Master Musician to all. He came to seek and to save all unto their best expression. You may be just as musical in His hand as David's harp. After all, it is not so much who you are as who He is.

Years ago in a hamlet in Europe there lived a humble violinist. He had little of this world's goods, and this little slipped away in satisfying immediate needs. At last nothing was left but the violin he loved. He had kept it to the last. With halting step he brought it to the auctioneer. It was about to sell for a paltry sum, all it seemed worth. Just then there passed along a fellow townsman. Learning the old man's story he took the old violin into his hands, retuned the strings, gave a few twists to the bow, and then began to play. As he played, and the more he played, the higher the bids increased. It sold for a handsome price. But it was not the violin itself. It was Paganini the greatest violinist of his day who played on it. None of us can know the value of a humble soul life when once yielded to the full control of the Master of men.

One of the spiritual tragedies of individuals and

even of nations in this world is this: they will lend themselves in part or at times to the Great Master, but will not make the great surrender that enables Him to rebuild, tune and direct, according to a master wisdom which is His alone.

Well this is illustrated by the old organist in the Freiburg Cathedral! For years he had presided at the organ, wholly confident that none knew its powers as well as he. As old age came on he was made its custodian. His to say who could play. One day a stranger entered the cathedral and quietly asked to be allowed to use the organ. The old organist proudly refused. But finally and grudgingly he gave his consent. The stranger took his place at the bench. Beginning with simple chords, step by step he brought into play the full powers of the great organ until at last it seemed that the very rafters were pulsating to the music that swelled from the organ, at the touch of a true master. Thrilled by music he had never heard before, the old man stumbled to the bench and cried, "Sire, may I ask your name?" "Mendelsohn," "Mendelsohn? And I refused Mendelsohn permission to play upon my organ!"

"We are but organs, mute till the Master touches the keys: Harps are we, silent harps that have hung on the willow tree, dumb, till our hearts strings swell and break with the pulse divine."

The work of the Master Musician is not alone to make over and tune and play upon these individual souls of ours. His to organize the great orchestra of the Redeemed. Theirs under his leadership to fill the sin-cursed earth with an heavenly influence greater than that of David and his harp.

This is the supreme need of the world today—

orchestrated spirituality and service. The Master Musician and His orchestra are the key to the bringing of harmony, melody and tranquility in a world where now there is chaos, war and anguish.

But the Master, and He alone, must be in control. Some years ago I was at Winona Lake when Creator was conducting a series of band-concerts. In the morning it was the rule that the players would each go to his room and play his music—each alone regardless of others. In the pandemonium which ensued we who were guests took to the woods nearby! But in the afternoon and evening when we went to the great auditorium it was to find it packed to the doors, with excursions coming from cities a hundred miles away. Why were we driven away in the morning by the very ones who drew us irresistably at night? The answer came as the master leader, entering from the rear, marched to the front and, turning, faced the men and their instruments. A wonder took place! They were no longer their own. To a man their passion was to be possessed by his spirit, to respond to his every motion, the very rhythm of his being, and each with each to blend his best to accomplish their master's will.

O soul of mine! O nation mine! O troubled world! Send, send speedily, for the Master Musician, the Shepherd King, the Anointed of God! He, and He alone, can drive out the evil spirits, and refresh the souls of men and nations. Call Him into your presence—yield fully to His saving power—and ye shall find rest and peace for your soul!

Even so come, thou Master Musician of the soul!

A Challenge To Decision

REV. J. E. WILLIAMSON, Lancashire

"And Elijah drew near unto all the people and said: 'How long halt ye between two opinions? If the Lord be God, follow Him, but if Baal, then follow him.' And the people answered him not a word." 1 Kings 18:21.

Introduction. The only way to describe Elijah aright is to call him a man of God, for God was so real to him that he had little patience with men who were uncertain of Him. His great work was to protest against all compromise in the service of God. Facing the crowd on Carmel, he challenged them to decision, God or Baal.

1. *The Great Alternative.* "If the Lord be God, follow Him." To his clear faith there was no *if*. He pointed out the absurdity of their position. Their course was like that of a man whose legs were uneven; they were like a servant trying to serve two masters, doing his best for both, but pleasing neither of them. So Elijah put the great alternative: God or Baal. The situation was such that the alternative must be put before the people.

When Charles Bradlaugh desired to enter the British House of Commons the question arose: How can blank atheism take the oath? All members are required to take the oath on entering the

House. Mr. Gladstone made a speech in which he pointed out that the first question of importance was not so much whether a man believed in God or not, but rather what kind of a God was believed in. So with Elijah. All the people believed in a God, indeed, we might even say they all believed in God, but they regarded Him as a kind of tribal deity, with sundry limitations, whereas Elijah regarded Him as the Supreme Being. Only one could be supreme. "If the Lord be God, follow Him; but if Baal, then follow him."

2. *The Great Inconsistency.* Man might halt between the two, but not combine the two. The worship of Baal encouraged men and women to live like animals, whereas the God of Elijah was a righteous God who demanded righteousness from His people.

"There are two sides to every question, and we must investigate both sides," so men then and now argue. We have been reminded that there are also two sides to a fly paper, but the fly that investigates both sides has reason to regret it. There is only one safe side. In that day in 1874 when David Livingstone was buried in Westminster Abbey, the streets of London were lined

with people who paid respect to the memory of a brave pioneer missionary and explorer. In the crowd was noticed a poor old man, ill-clad and none too clean, weeping bitterly. Someone asked why he wept when others honoured the illustrious dead. He replied: "Davie and I were brought up together in the same village and went to the same school. We worked together yonder in Blantyre. But Davie went *that* way, and I went *this*; now he is honoured by the nation and I have nothing before me but a drunkard's grave."

3. *A Decision Demanded.* The choice comes to all, and there is but one safe side. The opportunity of a lifetime has to be taken during the lifetime of the opportunity. A decision has to be made. Our Lord Jesus Christ in His day put the same alternative and showed how inconsistent was the attempt to serve two masters. Indeed, He pronounced it *impossible*. Matt. 6:24. "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye *cannot* serve God and Mammon." Experience proves the truth of the Master's word. Jenny Lind left the opera stage at the height of her fame, simply

because she found she could not serve two masters, and she had to make her choice. Shortly afterwards a friend found her sitting on the seashore with her Bible on her knee, and her face towards the glorious sunset. The conversation turned to her abandoning the stage, and her friend asked the reason. The singer replied as she laid her hand on the Bible: "Because every day it made me think less of this," then pointing to the sunset glory she continued, "and nothing at all of that."

We cannot divide our interests without dividing our faith also, and this is just the thing Jesus says we cannot do. Then to divide faith is to divide love and service. No, it cannot really be done. The only true way is to realize that God is the Lord and serve Him with all the powers that are entrusted to us.

The story is told of a college president who sent for one of his students to ask him the secret of power as a soul winner and counsellor to his fellow students. "I would give all I am and all I possess to have what you have, John," said the president. "*Then you may have it, sir,*" the young fellow replied, "*for that is just what it cost me.*"

Autumn Leaves

REV. WM. S. BOWDEN

"We all do fade as a leaf." Isa. 64:6.

Autumn is here. As we go about our tasks the autumn leaves lie in our path and flutter down about us. We are reminded that we are now in the land of the dying rather than of the living. We recall the old saying that the moment of our birth is but the commencement of our decay. There comes to us the words of the prophet: "We all do fade as a leaf."

We shall consider these words for a moment apart from their real setting. They were originally spoken in lamentation over the wrecked glory of the temple and city of David, as devastated by Nebuchadnezzar with fire and sword. It was a fitting emblem the prophet used.

A great painting which was exhibited in the London Royal Academy a few years ago was pronounced by one of the keenest critics of the age "the most poetical work the painter had yet conceived." The painting was described in the catalogue as "Autumn Leaves." The prophet's words and the falling leaves suggest to us:

I. Life's Close. Like the Leaf, We Fade.

1. Surely. "In Adam all die."
2. Gradually, yet quickly. Severe storms shake off many "before their time."
3. Silently. Many of the processes of nature are silent.
4. Differently. With variety of appearance the leaves depart; so do we.
5. Characteristically. The leaf fades and falls amid myriads of others. It fades into its primitive elements. It fades preparatory to a new life.

II. Life's Service

1. The leaves give charm and beauty to the world. Oh, the beauty of their fresh and lovely

forms and colors. We should so live that morally this will be a fairer world because we are in it.

2. The leaves provide shade and shelter for man and beast. They cheer the hearts of those who, weary with the toils of active life, have sought for rest beneath their grateful shade. The mission of the leaves is ours. Are we fulfilling this mission?

3. The leaves purify the atmosphere. The leaves take up carbon and exhale oxygen. We are to contribute to the moral purity of the world.

4. The leaves feed the tree upon which they grow. They help make timber. Without them we would not have our houses, our furniture and our fires. They teach us that we are each a unit in the great mass of living beings. We are each responsible for contributing our part to the whole.

5. The brevity of our time of service is told by the fading leaf. We are here to serve. The period of our service is limited. "Whatsoever thy hand findeth to do, do it with all thy might."

"Like leaves on trees the race of man is found,
Now green in youth, now withering on the ground;

Another race the following spring supplies,
They fall successive, and successive rise;
So generations in their course decay,
So flourish these, when those are passed away."

—Homer.

"A haze on the far horizon,
The infinite tender sky,
The rich, ripe tint of the corn-fields,
And the wild geese sailing high,
And all over the upland and lowland
The charm of the golden rod—
Some of us call it autumn,
And others call it God."

Prayer Meetings

REV. ERNEST H. SHANKS, D.D.

A STUDY IN EPHESIANS

Introduction. This would make a valuable study for the week previous to taking up the actual study of Ephesians.

The Author.

The Circumstances.

The Time and Place where written. Acts 28: 30ff, Eph. 3:1-8.

To Ephesus. 1:1; Letter to Laodicea. Col. 4:16.

No personal mention.

May be a circular letter.

The Occasion: Gnostic heresy as at Colossae, opposing Christianity.

Practically every pastor has books in his library that will give him all the material he can use for this study. Or the Public Library will furnish abundant material. The people will not be much interested in a "critical" study but they will like to know the facts about Ephesus and the Epistle. Someone should read carefully Acts 19:1-41 and 20:17-38. Also a study of Christ's message to the "pastor of the church at Ephesus." Rev. 2:1-7.

OCTOBER 3

Review very briefly the Introduction.

Chapter I. The Christian in the Heavenlies

The wonderful assurances that come to us in the study of these chapters ought to make us very happy. Note the strong words and expressions as pointed out below. Others will occur as we study. The mine is inexhaustable. In the outline given we indicate a few of the great things. To dwell on them sufficiently would require a large book.

Verse 1. "Paul, an Apostle," what a privilege! "Paul, an Apostle of Jesus," what an honor! "Paul, an Apostle by the will of God," what a divine favor!

Verse 3. "Blessed with all spiritual blessings in the heavenlies." "Sit together in the heavenlies." 2:6. "Christ in the heavenlies." 1:20. "Powers in the heavenlies." 3:10. "Spiritual wickedness in the heavenlies." 6:12.

(N.B. We are "in the heavenlies" all through the Epistle.)

Verse 6. "Accepted in the Beloved." God cannot say "no." Accepted in Him, not in ourselves.

Verse 7. "In whom (Jesus) we have Redemption." "In whom we have forgiveness of sins."

All this "according to the riches of His grace." Can you reckon it up? A study of that word, "According to" in the Epistle is suggestive.

Verse 8. "Wherein (His grace) he hath abounded."

Verse 9. "According to His good pleasure."

Note the pronouns in the verses following.

The "In Whom," in 11 and the "That we" in 12 are worth study.

"The good pleasure of His will" is also heartening to us.

Verse 13. "Ye were (past tense) sealed with the Holy Spirit of promise." That settles it: ownership, security, finality.

"Sealed **** until the redemption *** unto the praise of His glory." What words are these! They should make us shouting happy.

Verses 17-22. Paul's wonderful prayer for them.

That God *** may give *** spirit of wisdom and revelation.

Four Glorious Possessions: The hope of His calling. The riches of the glory of His inheritance. The greatness of His power. The working of His power (might).

The exalted Jesus. 20-22. God the Father did it. Verse 23. "The church, the body of Christ, is His fulness."

OCTOBER 10

Review briefly some "high-lights" in Chapter 1.

Chapter II. The Christian in the New Life

That the Christian's life is a new life we readily understand. It is a life "born of God." Why then should the child not be like the father? Our life is God-life. In the second chapter of Ephesians we point out these great facts.

Note how the Apostle brings them out in verse after verse.

Verse 1. "You hath (past tense) He quickened."

Made you alive who were dead.

Verse 2. How "the dead" behave. The prince of the power of the air—the God of this world.

Verse 3. The world is old in sin.

Note. God hath quickened us (5). God hath raised us up (6). God hath made us to sit together (6). That He might show the riches (7).

Verse 8. "Grace: the opposite of merit; and the complement of every need."—Bishop Langley, of Bendigo, Australia.

Verse 10. "For we are His workmanship." "In the beginning God created." "He who began a good work *** will finish it."

Verse 11. "Remember" the pit from which you were digged.

Verse 13. "My soul shall make her boast in Jehovah." Psa. 34:1.

Verse 14. What a league for peace! "He is our peace" (14). "He came and preached peace" (17). "He made peace" (15).

What a reconciliation! (16). What an ambassador! (17). What an open door of access! (18).

Verse 19. Naturalized and taken into the family. Verse 20. As "fixed and solid" as Gibraltar.

Note "The building fitly framed." No "tenon long." No "crooked sticks." No "loose joints."

Note the "In Whom" in verses 21 and 22.
Verse 22. "The habitation of God," is in this building of which we are a part.

OCTOBER 17

Review briefly the important points in Chapter II.

Chapter III. The Christian in Christ's Program

The Christian is to enter into God's plan and undertake God's work. For this he is guaranteed full equipment and full power and full wisdom. A partnership with God is no small thing, or to be treated with slight interest. Paul's prayer for these Christians reveals the source of power and blessing.

Verse 1. "For this cause." What cause? 2:19-22 (?)
"I was made a minister." Verse 7.

Verse 3. Mystery (mysterion. Gr.) At a conference at Buffalo some years ago Dr. Geo. F. Pentecost said: "it is the equivalent for 'program.'"

Verse 7. "A minister, according to the gift of the grace *** the effectual working." We owe it to Him. The Gospel is the means by which God works faith in Christ.

Verse 8. Note the important words here. "Unto me *** is this grace given *** I should preach ** the unsearchable riches."

Verse 9. "The fellowship of the mystery." The great truth was revealed to the Apostle, viz., God would call the Gentiles to salvation by faith in Christ without the works of the law.

Verse 10. "Powers in the heavenlies." The good angles who govern the kingdoms are to be informed of what passes in the church, and of what is done in God's manifold wisdom.

Verse 13. Do not faint and be unbelieving, for our salvation is not a matter of caprice or whim or experiment.

Verses 14-21. Paul's great prayer. "For this cause." What cause? That which follows? We think so. Every word is important.

Note "That God would grant you: according to his riches—to be strengthened—with might (power)—dynamite (dunamai)—by His Spirit.

"That Christ may dwell in your hearts." Not a transitory coming and going.

"That you may be firmly settled in love." What a contrast from the world's way!

"I pray for you that you may be able to comprehend: and know the love of Christ." Truly, this is measuring the immeasurable. Go as far as you like and it "passes knowing." But, with the realization of as much as you are capable you will be filled with "all the fullness of God."

Verse 20. "According to the power that worketh in us." That is God's eternal power by the Spirit which is in us.

Note, we are endeavoring to make these great truths stand out. We try to open up the Scriptures, to let the light shine out. The people love the Word when it is made plain.

OCTOBER 24

Review briefly the outstanding truths in Chapter III.

Chapter IV. The Christian's Behavior

The Christian's life does not grow like a weed, but like a wonderful flower or fruitful tree. It must have care. One's conduct has much to do with one's success. One's conversation has much to do with one's conduct. We are to guard the springs of action. The world is looking on.

Verse 1. Paul the prisoner pleads for a worthy conduct, "walk."

Verse 3. "Endeavoring—" A rope-walker with a balance pole. It takes some careful attention to keep peace.

Note, Verses 4 to 6. One Body, the church. One Spirit, by whom we are all baptized into the body. One Hope, nothing else is offered. One Lord, not a divided allegiance. One Faith, in the one Lord. One Baptism, which makes us "one in Christ." One God, "Who is above all, through all and in all."

Verse 7. Every Christian is given grace according to the gift of Christ. That would seem to be grace sufficient.

Note, The gift of Christ to each. What is your gift? Apostles, Prophets, Evangelists, Pastors, Teachers. To every one some gift is given. What are you doing with yours? Why these gifts? Three reasons given. (12)

Verse 13. What is this Unity? Does it mean Union? Or unity in diversity? What is this knowledge?

"If Christ I know; enough all else unknown. If Christ unknown; vain though all else I know."—Moody.

What is this measure?

A perfect man, unto the statue of the fullness.

What spiritual giants we should be!

Verse 15. It is quite possible to speak the truth in love, in hate, in bitterness, in sarcasm, in spite, in tenderness, with grace and helpfulness.

Verse 16. The body cannot be fitly framed without the full measure of every part. Are we doing our part, and filling our place?

Note. How the world is watching the Christian's walk. (17-21)

Verse 23. (Read also Rom. 12:2.)

Verse 24. (Read also Col. 3:10.)

Verse 30. Who may grieve the Holy Spirit? Those who have Him. Who are the sealed? Those who are saved. When will the seal be broken? Never until the day of redemption.

Verse 32. Oh, we can afford to be kind, tender-hearted, forgiving. Would you rob yourself of joy, happiness and blessing by not being so?

OCTOBER 31

Gather up some of the most impressive things in Chapter IV.

Chapter V. The Christian's Daily Walk

There are two great chapters here, and they require more time than we can give. Take the great truths and bring them out. Walk, Love and Service are three great things for the Christian. For the walk there is every incentive. For the love that is the highest appeal. For the service there is ample provision of power and rich reward.

God leaves nothing undone for our holiness and perfection.

Verse 1. Stepping in His footsteps. He suits His stride to us.

Verse 2. Love will steady our steps.

"Offering," a voluntary giving of self.

"Sacrifice," the offering will be accepted.

"Perfume," the sweet odor of it will last forever.

Verses 3-7. Clean heart, clean lips, clean thoughts, clean deeds. Uncleanliness cannot be "talked" away (6).

Verse 8. The light of the world—Jesus, and you as He shines through you.

Verse 12. The shame of the world's conversation and deeds.

Telling filthy stories; injuring by cruel insinuations; murdering with the sharp sword of the tongue.

Verse 15. The wise man is circumspect.

Verse 16. We are even now in evil times.

The world is old in sin, but new forms are daily invented.

Verses 19-32. A wonderful passage in which by analogy the Apostle describes the church. (See verse 32.)

As a man loves his wife, Christ loves His church. He will not permit any flaw, spot, stain or defect (27). He will perfect and cleanse it and present it holy, by the Spirit.

Chapter VI. The Christian in Love and Service

"You can give without loving, but you cannot love without giving."

Note. The whole armor of God. It is the Christian's duty to be strong. His wrestling is not against his brethren or against men. He must fight the demons of hell and wicked spirits of darkness. God furnishes a complete panoply for defense (13-17).

14. Truth. Falsehood means defeat at once.

14. Righteousness. Sin spells defeat every time.

15. Peace. Unrest and turmoil spoil the chances for victory.

16. Faith. There is no shield like faith.

17. Salvation. Never let doubt upset, disturb or defeat you.

17. The Sword. God's word always defeats the adversary.

Note. Protect the vitals of your life, the heart, the feet, the body, the head. The hand for aggressive warfare, and the tongue speaking the words of God. Then, *pray, watch and pray!*

Verse 19. The privilege of intercessory prayer is one of the greatest, and is sure to bring a blessing. Pray more for others and for self, and you will not fail to be blessed. We should be less concerned about our being blessed, and more about others receiving the blessing.

IMPORTANT RECENT BOOKS



REV. I. J. SWANSON, D.D.

The Problem of Jesus, by Clyde L. Kuhn, Minister of the First Congregational Church, Strongsville, Ohio. 380 pp. Stratford. \$3.50. Evidently the author, a working minister, has given serious and prolonged attention to his topic. He approaches the problem of Jesus from the evidences of his reality and power in the life of believers today. The solution of the problem for him is this: Christ is alive today in the hearts of all who earnestly seek him; and He leads them into "intimate communion with the Father and loving service of men." Mr. Kuhn re-examines the Gospels to find the real, historical Christ, and to sift out from the New Testament material what is fact and what is merely opinion or interpretation. He doubts the Virgin birth, the miracles (accepting them merely as idealistic interpretations of Jesus' love and power), and the physical resurrection of Jesus. As to the divinity of Christ, he says, "I do not know, and I do not care."

The Parables of Jesus, by Elbert Russell, Professor of Biblical Interpretation, School of Religion, Duke University. 168 pp. Winston. \$1.00. Prof. Russell says that the effectiveness of the parable as a means of teaching arises from the following facts: "it is easily remembered; the mind keeps returning to it until it gives up the meaning; it excites curiosity and stimu-

lates effort to get the truth embedded in it; it presents the truth in a concrete form, which makes it more easily grasped than if it were abstractly presented." He brings out very clearly the central teachings of the parables. He illustrates their teaching from history and literature. He classifies them as, those spoken by the sea; those relating to the cost of the Kingdom; wealth; prayer; the Divine love; brotherhood; law and grace; the favored nation; and the Judgment. A practical and stimulating book. Try it in your adult Sunday School classes.

The Master and His Men, by F. Townley Lord, D.D. 181 pp. Doubleday, Doran. \$2.00. This is a rich and rewarding account of typical leaders in Christian service, throughout the centuries. It shows the inspiring influence of Jesus upon "all sorts and conditions of men," beginning with those who knew the Master, and thence on through the centuries, describing great leaders in the days of the Roman empire, the monks, the friars, the great missionaries both home and foreign, and the slum workers of modern times. It ends with a challenging statement of the opportunities and responsibilities of the twentieth-century Christian. As we read, we visualize the great movements of Christian history, as well as some of the men and women who led them.

This is an informative and stirring book. It might well form the basis of a course of sermons on "Great Men and Great Periods in Christian History."

Jesus and the Pharisees, by Donald W. Riddle, Assistant Professor of New Testament Literature, University of Chicago. 193 pp. University of Chicago Press. \$2.00. The author maintains that "the portrait of the Pharisees in the Gospels is inconsistent, incomplete and incorrect." He presents the Pharisees from the Jewish standpoint, as men who developed and spiritualized Judaism. He claims that Jesus affirmed the standards and values of late Judaism; "and from them developed his particular contributions." He points out how traditions, both Christian and Jewish, put the Pharisees of Jesus' day in a bad light. His scholarly monograph is intended to make New Testament references to the Pharisees more intelligible to the modern reader. He would correct the picture by filling in its proper background. This book certainly puts a proper valuation upon the work and teaching of the Pharisees; there is much that can be, and ought to be, said to their credit; but on the other hand, is it not quite correct to say that unfavorable New Testament references to them were based upon certain aspects of their teaching and practices which were open to, and deserved, the severe criticism given them by the New Testament writers?

An Outline of Christian Doctrine, by Werner Elert, Professor in Erlangen. Translated by Charles M. Jacobs, President Lutheran Theological Seminary at Philadelphia. 112 pp. United Lutheran Publication House. \$1.00. This "outline" by one of the younger German theologians discloses a powerful, logical mind, seeking to present Lutheran theological beliefs on their objective side. The author does not discredit the subjective aspects of theology, but he does stress its objective side, believing that to be of importance at the present time. The main topics of Lutheran theology are presented in such a fresh and stimulating way that it will command the intellectual and spiritual respect of even those who differ widely from the author at various points.

The Christian Experience of the Holy Spirit, by H. Wheeler Robinson, M.A., D.D. 295 pp. Harpers. \$3.00. This book approaches the study of the Holy Spirit from the viewpoint of Christian experience. This gives the discussion at once a note of reality and vitality. The author confesses that this study of the Spirit arose out of his own personal need, during a severe illness, for a realization of the presence of God with him in his hour of trial. The plan of the book is, first, a survey of Christian experience in general; then of the chief manifestations of the Spirit in nature, history and personality; next of the Incarnation in relation to the Spirit of God; and lastly, the metaphysical implicates of the personality of the Holy Spirit and His relation to the Godhead. The practical value of a study of the Holy Spirit, the author says, is "to open a way for a new experience of God;" "it brings God near in all the intimacies of spiritual companionship." To read this book with attention, to reflect upon it and to apply to one's own heart its teachings, is to have a vivifying, intellectual and spiritual experience.

The Ten Commandments Today, by F. D. Niedermeyer, D.D. 209 pp. Stratford. \$1.50. The Ten Commandments, the author shows, are basic for moral and religious personal character and for the maintenance of society. He gives a clear exposition of the meaning of these Ten Rules; and he shows their application to present-day life. A little more of this sort of moral iron in the blood of individual and national and international life, is an outstanding need of today.

Religion and the Commonweal, by H. M. Diamond, Ph.D., Professor of Economics, Lehigh University. 305 pp. Harpers. \$2.00. This book attempts to evaluate religion and the religious organization by their social force. Its illustrations are taken mainly from primitive religions, although the higher types of religion, such as Christianity, are also considered. The author regards religion as a universal human phenomenon. It is from the sociologist's point of view that he examines religion in order to find its social values. He is keen to determine the social effects of religion, which he defines as an "implicit faith in superior and personal unseen powers." The development of religion shows, he holds, "expansion on the side of social service." He believes in the essential agreement of religion and science. Economics, sociology and psychology are being used even now to promote human well-being, which is, of course, a function of religion. As civilization makes progress, the Church will exert, the author thinks, an increasing influence in moralizing social relationships. An illuminating and convincing presentation of the subject. The author's style is clear and attractive.

The House of Happiness, by Bruce S. Wright, D.D. 251 pp. Cokesbury. \$1.50. Twenty unusual sermons on the House of Life; their purpose is to promote its use as the Architect and Builder intends; to cause its doors to open wide with cordiality, its hearth to hold the fire of holiness, its windows to shine with happiness, its stairs to lead up, ever up, toward God." Here are sermons that are close to life, simple in expression, broadening in outlook, heartening in their faith in Eternal Goodness, just the sort of sermons to help all who read or hear them to build "a house of happiness" for themselves and their fellow-men.

The Quest of Religion, by C. E. Raven, D.D., Canon of Liverpool. 141 pp. Doubleday, Doran. \$1.50. The special value of this book lies in its approach to its topic from the point of view of one trained in science and using its methods. It treats our knowledge of God, from the standpoint of our experience of the eternal; of God in Jesus, from the viewpoint of Jesus' universality and eternal values; of Jesus, as God and man; of man in Jesus, as our atonement, our life and our fellowship; and of eternal life. The whole discussion is on a high level, intellectually and spiritually; it sounds the note of reality; it deals with beliefs that are vital. Jesus is presented in his great meaning and significance for our thought about both God and man. In the appendix Dr. Raven offers some penetrating criticism of Weismannism; behaviorism; materialism; and mechanistic philosophy.

Jewish Theology, by Kaufmann Kohler, Ph.D., President Hebrew Union College, Cincinnati. 505 pp. Macmillan. \$2.00. The author regards this as the first attempt to state Jewish theology, systematically and historically. It is both a valuable and a scholarly work. It represents in the main the Reform Jewish point of view. Incidentally, it indulges in rather searching criticism of both Christianity and Mohammedanism, which the author calls daughter-religions of Judaism. It treats of God, as he makes himself known to man; the idea of God in Judaism; God in relation to the world; man; and Israel and the Kingdom of God. Under the last-named topic, there is a clear outline of the ethics of Judaism and the Kingdom of God. This work ought to develop that spirit of understanding, of tolerance and of good-will, between Jews and Christians, which ought to prevail between believers, who, however much they differ at other points, believe in one God, who is a Spirit, and who seeks "to be worshipped in spirit and in truth."

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Dealing Squarely With God, by Ralph S. Cushman. 69 pp. Abingdon. 50 cents. A stewardship primer which treats of the stewardship of money as simply a part of the stewardship of life as a whole. This is the proper ground to take. Dr. Cushman develops his theme by discussing the money test of religion; God the owner, man the steward; our acknowledgment thereof; and our loving loyalty. This little book deserves wide circulation. We agree with the author when he says, "until we can build a stewardship church the Kingdom of God cannot come."

The Charm of the Impossible, by Margaret Slattery. 55 pp. Pilgrim Press. 50 cents. The "charm of the impossible" is the challenge of seemingly impossible tasks and the adoption of the highest ideals. An inspirational, address well worth reading by every earnest young man and young woman.

Child Psychology and Religious Education, by Dorothy F. Wilson, B.Litt. (Oxon.) 159 pp. Doubleday, Doran. \$1.75. The author is assistant minister at Carr's Lane Chapel, Birmingham, England, a great church made famous by Drs. Dale, Jowett, and its present pastor, Leyton Richards. A practical book for teachers of religion to children up to the age of twelve. It analyses the child's ideas of religion, and brings sound principles of psychology to bear on methods of teaching religion. It treats helpfully of methods of training children in morality and in worship, and of relating religion to children's life experiences.

The Psychology of Middle Adolescence, by Mary E. Moxcey. 192 pp. Caxton. 60 cents. This book is approved by the International Council of Religious Education. An excellent manual. It treats of the characteristics of the middle adolescence; normal personality, its ends and means; how the machinery works; emotion and development; differences in mental life; dreams and ideals; a determining force; the self and reality; abnormalities and maladjustments; and, the religious life of the middle teens. Such a book as this—it is an unusually good one—ought to be read and mastered by teachers of Sunday School pupils in their middle adolescence.

A Handbook of Christian Psychology, by Leander S. Keyser, D.D. 169 pp. Lutheran Literary Board. \$1.50. The author presents the Scriptural view of mind-body interactions, of the nature of personality, and of the functioning of mind in the building up of character. He is familiar with the leading modern psychological theories which deny the dualism of mind and body. He indulges in searching criticism of the mechanistic, behavioristic and mechanistic schools of psychology. The main divisions of the book are: introductory data, including definitions and relations of the general topic; Biblical psychology; correlation of Biblical and scientific psychology; and applied psychology. Of course, the author does not contend that there is any technical treatment of psychology in the Bible, but that its general psychological statements as they bear upon the nature of man and the religious life, are sound and valid for today. A needed and timely book.

Week Day Religious Education, by Foster U. Gift, D.D. 96 pp. United Lutheran Publication

House. 65 cents. A helpful, up-to-date discussion of week day religious education, both in the Week Day Church School and in the Daily Vacation Church School. It includes tested programs and curricula. It is practical in aim and methods.

Pearls for Preachers, by William J. Hart, D.D. 309 pp. F. M. Barton Co. \$2.00. The author is well known to *Expositor* readers for the choice illustrations which he furnishes monthly under this same title, "Pearls for Preachers." There are six hundred new sermon illustrations in this volume. They are arranged in the order of the special "days" of the church and civic year; and there is a Scriptural Index of the texts they illustrate. Dr. Hart shows fine taste and keen judgment in his selection of illustrative material. Illustrations are indispensable; they illumine and drive home truth to heart and conscience.

Quotable Poems, An Anthology of Religious Verse, compiled by Thomas Curtis Clark and Esther A. Gillespie. 374 pp. Willett, Clark & Colby. \$2.50. A superb collection of "quotable poems" for ministers and other public speakers, and for general readers as well. The selections are from great and obscure poets; each has a message for life. They include a notable group of poems for the *Great Days*. The last section, *Poems of Immortality*, is faith-building, particularly for an age like ours, where the tide of faith in the hereafter is ebbing. Joseph Fort Newton puts the value of a work like this in a happy and memorable word, when he says, "often the poets turn on a light in an unlit room in the house of faith, or set a candle beside a dark text of the Bible."

S. Francois de Sales, by E. K. Sanders. 304 pp. Macmillan. \$3.75. The life of S. Francois de Sales holds comparatively little interest for modern readers, on the side of its achievement ecclesiastically and politically or of distinction in literature. What can be claimed for it on such grounds is not at all extraordinary; but as a record of a saintly soul who has profoundly influenced the spiritual life of a multitude of earnest Christians throughout the last three centuries, the "life" is of permanent interest and value. After recounting Sales' lifetime labors, the author discusses with much detail the character and influence of his "Introduction to Devout Life" and his "Treatise On the Love of God." While Sales' writings have necessarily a medieval flavor, they have much to teach our modern age on the value of contemplation and meditation, for the life of the soul.

Elizabeth Seton, by Madame de Barberey. 594 pp. Illustrated. Macmillan. \$5.00. This is a detailed account of the life and labors of the founder and first Mother Superior of the American Sisters of Charity. Much of the material consists of letters and extracts from journals of Mother Seton; this autobiographical matter adds greatly to the interest and value of the volume. Mother Seton was a convert from Protestantism. Left widowed in Italy in 1803, she returned to New York City, where she was born. Both she and her husband came from high class people. A little over a year after her return, she was received into the Catholic church. In 1809 she founded at Emmitsburg (about sixty miles from Baltimore) the American Order of the Sisters of Charity. The Order has spread all over the United States and is renowned for its educational and charitable work. From Madame Barberey's record of Elizabeth Seton's life, one would have no hesitation in calling her a saint, both from her life of devotion to God and her self-sacrificing service to humanity.

Selected Papers of Bertrand Russell, by Bertrand Russell. 390 pp. The Modern Library, Inc. 95 cents. These selections, since they were selected by the author himself, must be regarded as typical of his

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point of view in religion, philosophy and social science. They disclose a mind of great ability but also a mind steeped in doubt, even denial, of God. No wonder Russell is pessimistic! Take, for example, his view of man's life and destiny: "Brief and powerless is Man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls its relentless way; for Man, condemned today to lose his dearest, tomorrow himself to pass through the gate of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day. . . ."

A Catholic View of Holism, by Monsignor Kolbe, University of Cape Town. 103 pp. Macmillan. \$1.25. This is a keen and searching criticism of the philosophy of Holism, recently propounded by General Smuts. In a nutshell, as stated by Smuts himself, its is this: "Nothing is complete in itself or sufficient unto

itself. Holism denies reality to the particular by itself and in itself and apart from the context of its field. The finite endures in the communion of the infinite." Msgr. Kolbe's main criticism of Holism was that Smuts had not carried it far enough to include God as the First Cause. Kolbe holds that, "from the Catholic point of view, not even a scientific statement of the universe is correct which does not make explicit reference to the First Cause which underlies and sustains all secondary or particular causes." Smuts accepts this criticism and explains its omission as being due to the introductory scope of his book. Both Kolbe's and Smuts' *Holism* should be considered together. If Holism is finally accepted, then the mechanistic world-view of Descartes which has so largely held the philosophic field for the last three centuries will be displaced by the Christian view that "God is all in all."

Reviews

SCHOOL OF SACRED MUSIC

The directors of Union Theological Seminary, New York City, are opening a School of Sacred Music, to train choir masters, organists and other leaders in the ministry of music and teachers of sacred music in schools and colleges.

The director of the school will be Professor Clarence Dickinson, who has been in charge of the Department of Music at the seminary, and who is organist and choir master at the Brick Presbyterian Church. Associated with him will be the Rev. Canon Douglas, Mus. C., president of the Plainsong Society of America; Miles Farrow, Mus.D., organist and master of the choristers of the Cathedral of Saint John the Divine; Marguerite Hazzard, music supervisor of the Daily Vacation Bible School of the City; Alexander Kisselburgh, baritone, specialist in voice training; Mrs. William Neidlinger, director of the Saint Cecelia Choir of Saint Michael's Episcopal Church; Frederick Schlieder, Mus.M., director of the Schlieder School of Improvisation; C. I. Valentine, M.A., director of the Elmhurst Children's Orchestra; Christos Vriionides, graduate in Byzantine Music from Athens Conservatory.—*Christian Advocate*.

Every pastor who seeks, sincerely, to be understood by those who hear his sermons, should read O. E. Allison's article "The Language Nobody Understands," published in the *Pittsburgh Christian Advocate* of August 23, 1928, page 10.—*W*.

PLAY MAKING

The September issue of *Survey Graphic* contains an article on "Play-Making in a Modern School," page 550, which may be of much value to Sunday School Superintendents.—*W*.

THE MINISTER AND BOOKS

Many a pastor would take it as an insult to be called a book agent. He himself may have been plagued beyond endurance by agents for books that he did not want or could not afford. He would scout the very suggestion that he himself should be a book agent. Yet he should be all the same. The preacher is the leader and the guide of the whole life of the people. Folks are going to read something. The press is too powerful a factor in modern life to be ignored. The pulpit has not been dethroned by the press, but the press challenges the pulpit to its best. A pastor cannot remain indifferent to the reading habits of his people. What they read will help or hinder what he preaches. It is a perilous thing for the young or the unskilled to read only one-sided presentations of new "isms" and fads before they know enough to answer the follies and fancies of idle dreamers. The pastor's sermons should bear some relation to the reading of his people. Too often pastor and people live in different intellectual worlds. He does not know what they are reading and what they are thinking about. They do not understand what he is preaching about. The preacher should stimulate people to read good books rather than denounce bad books, which usually simply advertises them. In rural communities in particular a pastor has a great opportunity as a guide of the people. If there is no public library in the community, it will richly pay the church to have one and to fill it with good and great books that will enlarge the horizon and enrich the life of the people.—*Prof. A. T. Robertson, in the Western Recorder*.

LESS THRIFT, MORE STEWARDSHIP

Thrift has nothing fundamentally in common with the philosophy of Jesus. He taught that one



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The birth of this new consciousness surely would prevent men from being foolish and wasteful in the handling of money, and make the wealth of America available for Christ. Less thrift, more stewardship. Less discussion about hoarded wealth and more conversation regarding the supreme ownership of God. If this could obtain, the Kingdom would come sooner. And the Kingdom is our business.—*Robt. L. Tucker, in The Perils of Thrift.*

DWINDLING WAR REFUGEES IN EUROPE

The great war, and its various peace adjustments, left stranded over the face of Europe and Asia more than 3,000,000 war refugees. Today, with the exception of about 200,000, all of the three million people that were left without a home and without a country, have been definitely settled in new surroundings on a self-supporting basis. The task is one of the largest that the League of Nations has accomplished, and one about which the least is really known. These human derelicts, without home and country, which the war created, can be roughly divided into three classes. First, with the breakup of the old Russian regime and the arrival of the Bolsheviks to power, some 1,500,000 Russians were left stranded. The second great category was created by the treaty of Lausanne under the terms of which it was agreed that all of the Greek residents of Asia Minor were to be uprooted from their homes and sent back to Greece, while the Turks that still remained in Greece were similarly to be torn from the soil that had been their home to be sent back to Turkey. That was without precedent in history. It involved the transfer of nearly 1,200,000 Greeks from Asia Minor back into Greece and about 400,000 Turks from Greece into Turkey. All of these are being steadily settled down on a self-supporting basis under the auspices of the league and with the help of an international loan floated by Greece with the league's backing.—*Presbyterian Banner.*

AN ARCHBISHOP WITH SOCIAL PASSION

Reference has already been made in these pages to the significance of the choice by a tory government of Dr. William Temple, a member of the British labor party, for the archbishopric of York. But an article which the archbishop-designate has contributed to a London daily makes it clear beyond mistake what manner of man is soon to stand next to the headship of the Church of England. Bishop Temple wrote this article as part of a series which the *Daily News* has been printing on "If Christ Came to London." In it

he confessed that the organized churches have been spending their main energies on matters which, from the viewpoint of the kingdom of God, are secondary. "We have not put first," he said, "what Christ puts first. The world has seen the Church of England put forth all its force concerning Welsh disestablishment and disendowment; it has not seen that church put forth a force at all comparable to secure that the poor may be housed with decency or that the children of the nation may have their fair chance in life. Of course, there are palliative considerations to be urged; it is more possible to prevent a single action by demonstrations than to carry a complicated reform. But I am convinced that if all communicants loved their neighbors as themselves the housing problem would have been dealt with long ago. For if we loved our neighbors as ourselves we should feel as much horror at their children having been brought up in slums as at our own having to be brought up in them, and we don't." The Anglican church may find that it has an archbishop who comes close to fulfilling that picture of a passionately prophetic leader painted last year by "Dick" Sheppard in his "Impatience of a Parson."—*Christian Century.*

HERBERT HOOVER

Dr. John R. Mott, lifelong leader in the Young Men's Christian Association and in other social and religious movements, especially among the youth, thus sums up Mr. Hoover's qualifications for public service:

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is that of assimilating or weaving in the strong strains which the foreign elements in our population are so well able to supply. Right here, Mr. Hoover is in a class by himself. He has an appreciation of all these peoples, based on intimate knowledge of their backgrounds, distinctive qualities and aspirations, and they have confidence in him; and all this would go far to insure much needed progress in the assimilative process.

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Sanctuary Music

(Continued from page 16)

in the work. The singers should be imbued with the sacredness of the work, the privilege of taking a part in the service, that it is a means of grace, not only to the listener, but also to the performer. Indeed, if the singers will only feel the importance of the work, that feeling will soon communicate itself to the congregation, and the whole service will be filled with the sweet incense of praise to Him.

Uses of Vocal Music in Public Worship

Having formed our choir, organized it effectively, let us consider what use to make of vocal music in divine worship. I believe in as much variety as possible, and each number so co-ordinated that it makes a fine symphony, as it were; many movements, but each one a complement of the other.

Let us commence with a solo number, presuming that in a good choir there will be a number of good solo voices. This can be arranged if the minister so desires, preceeding the sermon, as introducing the

text. Take for instance, if a sermon were preached on the "Prodigal Son," what could then be more effective than having one of the tenors sing Sullivan's masterly exposition of the words "How many hired servants." If the subject be praise, how effectively Costa's "I will extol Thee, O Lord" would be for the soprano. These solos should supplement the work of the chorus.

While I am not a Ritualist, nor do I believe in too much pomp or cold formality, yet we can learn many things from some denominations in the matter of reverence, and the use of music in the ritual of the church. What is finer than a *Te Deum* well sung? more thrilling than a good, solid musical setting of the *Credo*, or more full of exalted pathos than the *Agnus Dei*? The processional has an important part, and is quite impressive in a building, when it can be carried out without any seeming break.

Short responses are very effective and help often in creating an atmosphere of reverence. They should be very brief, simply enough to accentuate the truth of the lesson, or the supplication of the prayer. The choral tone in these responses should be subdued, and the few measures sung unaccompanied. Here let me say that unaccompanied singing is one of the highest types of choral art. It is a fine tonal exercise, and an excellent training in choral technique. I should not, however, sing in that manner exclusively. As some advocate, I like the thrill of a big, sonorous climax when the voices and organ vie with one another in magnifying the praise.

Occasional use could be made of a number by the men's chorus, or a selection by the women's chorus. Then we come to the anthems or chorus, which is after all the principal feature of the choir-work, except leading the congregation in the hymns. This should be in keeping with the rest of the service and not be used as a purely "musical stunt."

Selection of Music

Now comes the question of the character of the music sung. Let me say at once, that I do not believe in secularizing a sacred service, nor do I think that it is the place for rag-time doggerel or improvised jazz. I attended a service on a Sunday evening recently when I heard the quartette calmly and sedately sing Barnby's "Sweet and Low." Beautiful enough, I admit, but hardly sacred. When I go to church, I expect to hear music that will

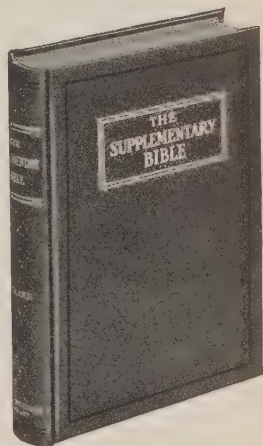
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help me to worship, that will lift my heart to contemplate spiritual things. "Sweet and Low," charming as it is with its "sleep, my little one, sleep my pretty one," did not make me feel like worshipping the Creator. On the same evening at another church, the quartette number was Nevin's well known song, "The Rosary," a love song, sweetly sentimental, "The hours I spent with thee, dear heart." These numbers, charming as they are, are entirely out of place in a sacred service.

I plead for singable, and melodic music, music that tells the story of the words, and not simply a mathematical puzzle. Music is defined by Sidney Lanier as "love in search of word." It is a question of the heart — the muse must be wooed. It is the blossoming of a beautiful flower. How beautifully Lanier expresses this in his poem "To Beethoven."

"In our strict calyx lingering
Lay music's bud too long unblown
Till thou, Beethoven, breathed the
spring:
Then bloomed the perfect rose of tone."

I do not believe, however, in weaving everything into the same pattern. Many of our conductors are intoxicated by the Russian brew, too much of which I am afraid is likely to cause musical indigestion.

Do not mistake difficulties for classicism, intricacy for inspiration. The music of the masters lives on account of its wonderful melodic quality. It is as clear as a crystal stream coursing down the mountain-side, singing its way to the valley below, and joining with other streams in a grand chorus as they flow to the ocean.

The music selected should be well within the range of the choir. Do not attempt to sing a big chorus by Handel when your choir is a small one. I recently heard a group of 12 voices singing "The Heavens are Telling." I admit they sang the notes, and they had some idea of the tempo, but as to the effect — it was pathetic. As well make a piccolo give a trumpet call. I remember asking a friend of mine, a choir leader, why he choose so many heavy ponderous choruses, many of them by the composer of the Messiah, when his vocal material was unequal to the work. "Oh," he answered, "Handel's name looks well on the program." Whatever you do, give a good inspiring performance of the selections. There are plenty of compositions published

that are suitable for all choirs. No string quartette would ever think of performing a symphony. So do not give a performance of a work with twenty voices which requires fifty or sixty to give it adequately and effectively.

Congregational Singing

This brings me to the most important point of all, the singing of the hymns, or congregational singing. This, in my mind, should be the great feature of the musical ritual. In Mendelssohn's Hymns of Praise, the first chorus starts with the words, "All men, all things, all that hast life and breath, sing to the Lord." It is then the congregation gets an opportunity to pour out their souls in song and praise, supplication and prayer. The choir should be a great factor in the development of this feature of our musical service. These great hymns are prayers, experiences, praise and adoration. They are veritable picture galleries. What a glorious sunset we get in the first verse of "Abide with Me," with its contrasting Sunrise in the last verse. The singing of these hymns should be artistic, and with all arts and heart.

How often do we hear meaningless singing of the hymns. They can be made expressive and an out-pouring of our prayers. We can sing as we pray and pray as we sing. There is far too much stereotyped singing of these grand old chorales and tunes. Take for instance our national anthem, "My country 'tis of thee." How seldom is it sung with any expression. Every verse alike forgetting the tremendous climax of the last verse. Love of country in the first verses, culminative in a soulful prayer. That last verse should be sung at a slower tempo, and given a suppliant tone. In this the choir can be of immense value. As yet, I have never heard good, enthusiastic congregational singing where a quartette only is employed. Indeed, in some churches, it is a musical joke.

If an occasional service were devoted to the studying of the hymns, say a monthly service when the tunes could be mastered by the entire congregation, and His praise be made glorious! This has always made an appeal to me, perhaps on account of my nationality, because there is nothing the Welshman loves more than good preaching and effective congregational singing. I cannot believe that people sing much in their hearts if they do not find an outlet through their vocal organs.

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In my Wales, throughout the little principality, you will find in every district, a *Gymanfa Ganu*, or congregational singing festival, when a number of churches form an association for the cultivation of mass singing and once a year, a festival is held attended by thousands. This gives an impetus to congregational singing, its glorious effects are demonstrated so that in no country do you hear more soul-stirring mass-singing. Everyone sings and there is a warmth of emotion which fires every imagination and anything is possible musically in such a land.

Some years ago a pageant was given at the historic town of Carnarvon in North Wales. It was the occasion of the investiture of a Prince, the Prince of Wales, and his formal presentation to the people of the little principality which lies to the west of England and is washed by the waters of the Irish sea. The stage was set in the hoary old castle, standing roofless, but majestic in its ancient glory. The waves of the Menai Straits bathed its foundations, while far off Snowdon towering to heights of several thousand feet, stood as guard. The elite and aristocracy of the land had gathered there. The government was represented by the King and Queen, while the Prime Minister and his cabinet had come to assist in the ceremonies. Members of the peerage were resplendent in their various robes, civic officials wearing their chains of office. Representatives of county boards and university professors were there. A great choir was there to give the folk songs of Wales, and where can you find sweeter music than these lovely melodies, whose lilting strains are as clear as the mountain brooklets? The day was an ideal one. The sky was cloudless, but with a lovely canopy of blue hanging over the scene. On the battlements were stationed trumpeters in their scarlet tunics, their long brightly-burnished instruments glistening in the sun. A royal pageant indeed!

The climax of the whole demonstration, however, was the giving out of a hymn, one of the triumphant Christ. Eight thousand inside the walls of the old castle sang, and soon the mighty chorus of the thousands outside the walls joined, and a "hymn of praise" was sung to, not to an earthly King or Prince, but to the "King of Kings and Lord of Lords." The glories of the pageant were gone, the clouds of brilliancy had passed, and we looked up and saw Jesus only.

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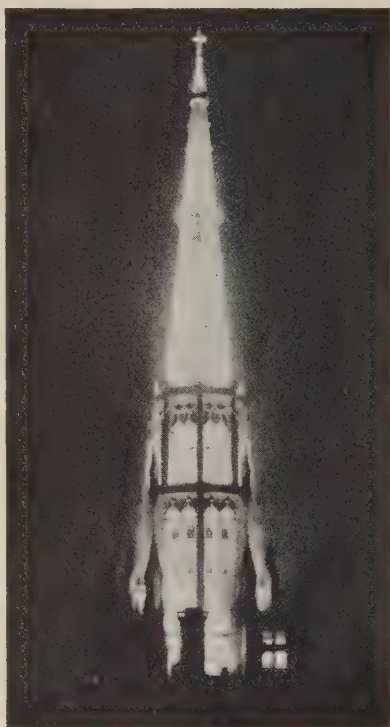
Speaking in Public

(Continued from page 18)

Today, when books and periodical literature have an unprecedentedly wide circulation, oratory has sprung into a place of prominence that it has never known before. Every book and lecture on business efficiency gives speakability prime emphasis. Shelf after shelf in the public library is devoted to it. It holds an increasingly conspicuous place in the curricula of colleges and schools. Advertisements in the papers announce extension courses and night schools where business clerks and members of social clubs shall have opportunity for the study and practice of this the highest of the arts. It is even being taught by mail.

It is often said that the pulpit is the minister's throne. While executive management and pastoral work are of vital importance, yet every school of theology places preaching ability as supreme among ministerial gifts. Churches are looking for preaching pastors. Candidates for the pastorate are not asked to set up a sample organization, but to preach sample sermons, much as one may regret this unfair and disproportionate method of rating ability. So difficult to find are arresting and convincing speakers, that our great city churches frequently call to their pulpits men of other denominational affiliations, and employ assistants to take charge of administration and pastoral service. More and more, even if several churches have to combine to bring it about, are congregations coming to see that men of special gifts should be kept free to exercise them, unhampered by details that associates can perform.

Forty years ago, not only was debating not taught in the class-room, but there were no intercollegiate debates, no school or college debating societies. Public fora were unknown. The lawyer had to learn in the law school to defend a case; others had to depend on their native talent for repartee in an emergency. The Oxford Union in England has shown American students the value of the public debate. For, in a very real sense, every public attendance is a debate, the fact that the opponents in the audience have no chance to "come back" making them the more dangerous, and difficult to convince. That is why Henry Ward Beecher encouraged his church members to express opposition in his prayer-meetings.



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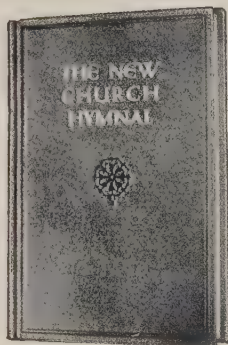
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St. Paul's Methodist, Muskogee, Okla.
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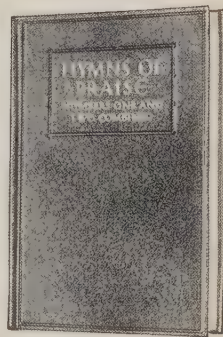
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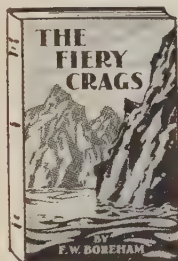
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At the Better Bookshops

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The high place of public speech in our day is proven also by the extraordinary fame of great masters on the platform. When Moody and Sankey proposed to hire the circus tent for evangelistic services, the circus proprietors laughed at them. But the vast throngs swelling in and looking for seats told its own story. I have seen police compelled to club the crowds that threatened to wreck the opening passages by their furious zeal to get in. At the services of Billy Sunday, auditors have climbed up among the rafters, at risk of life and limb, to hear him speak. The late Mr. Bryan and others have had similar experiences. Political opponents who came to hiss have ended by throwing their hats in the air, howling approval of sentiments that they knew they did not believe. This Commoner, who had formed the habit of running in vain for the presidency, dominated the views of his party as soon as he rose to speak.

The key to success on the platform will not be found in the pockets of the punctilious observer of set rules for speaking in public. In trying to remember them, we should fail to observe them. The very effort is distracting from the purpose in view. I attended a lecture of the professor of public speaking at a well-known Boston theological seminary. He had drawn on the blackboard a scientific diagram of the human throat, showing the physiographic location of the organs of speech. Suppose that while you were delivering an address to a thousand high school students on *Fair Play*, you were to be asking yourself: "Did that tone come from my trachea, esophagus, or diaphragm?" where, oh where, would you find your audience when you came to? It is of importance to study the proper use and register of your voice as the medium of expression, as we shall do, later; but the process of steel-making does not interest the surgeon as he uses the knife. The tool does not make the carpenter. A speaker has said that if the average man should pick up a painter's brush and attempt to reproduce the *Gran' Duca Madonna*, he would make a lamentable failure of it. But suppose the spirit of Raphael were to take possession of him —!

Speaking is self-expression. It is not a mere figure of speech to say that a speaker "expresses himself" well or ill. When we hear that this and that was said, we ask at once: "Who said it?" Was it the man behind the gun, or the man behind the tree?

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CHOICE OF THE MASTERS

It is for this reason that the student of public speech lays his emphasis on the speaker, the *self* that lies back of all that is to be spoken. The less a man knows, the more he talks and the less he says. "The cannon must be larger than the shot it puts." That is why a familiar thought when spoken by a strong man is given new meaning. It is stamped with his personality. Almost anything is striking, if uttered by the right lips. While engaged in mission work when I was in the Divinity School, a woman on whom I called said she had often thought of what her pastor had said. "What was it?" I asked. "He said: 'This is a busy world.'" The good seed had evidently not fallen on stony ground. But as a fact, though the world is too old for original thoughts, every thought strained through an original mind becomes original. If a speaker can be taught to think, half his training is done. If he does not think for himself, insists "Alfred Ayres," good speaking "is impossible; ay, though he may be the most learned in orotunds, sostenutos, whispers and half-whispers, monotones, basilar tones, and guttural tones, high pitches, middle pitches, low pitches, and all the rest of that old trumpery." We feel a gratitude to some speakers like that of the Chinese to his herb doctor: "Doctor, you savee my life once!" "I am very glad: how was that?" "By not takee your medicine."

While there is a wide variety of speeches to which the gift of speaking in public is put, yet the laws of the game, the principles that make for success or failure, are similar. That is why books and courses of study in this field have so live an appeal. I have intimated that every speech is a contest between the speaker and his audience. When he mounts the pulpit or the soap-box, he throws down the gauntlet. There may be no consciousness of competition on either side, but it is there. As in the case of an auctioneer and the buyers, so in every assembly either the rostrum or the benches will get the victory. The result is like that of the baseball series: one day the "Saints" win, the next day the "Indians." The speaker has warmed the cold, instructed the ignorant, saved the sinner, halted the speeder, interested the stupid; or else he has slunk from his elevation in defeat with the consciousness that the load was too heavy for him to lift. Is there any humiliation on earth equal to that of sneaking, like a whipped cur, from the arena of public speech, feeling that the loftiest, purest efforts of your life have been thrown back in

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your face? "Is there any hell," cried poor Keats, "fiercer than the failure in a great object?" Is there on the earth any exaltation of spirit equal to that of having "swept the boards?" Whether in thunders of applause, or in the silence of tear-stained faces, the winner in this contest has won such a reward as few situations have the wealth to offer.

Manifold as are the causes of defeat to a speaker, as many are the reasons for success in his calling. He must speak well, first, to pay the debt he owes his audience. A public office is a public trust. Every calling is a mortgage held by the public. St. Paul, entering upon his calling, acknowledges: "I am a debtor, both to Greeks and to barbarians; as far as in me lies, I am a debtor." In taking the platform, you have acknowledged your debt. Expectant faces must not be disappointed.

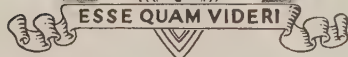
You must speak well, to uphold the reputation of your profession. The chief argument for or against any occupation is the men that occupy themselves with it. Success is contagious: and every man that succeeds is a living invitation to choose his way of life. How many telephone operators Alexander Graham Bell made! How many aviators Charley Lindbergh! In Webster's court room every one wanted to be a lawyer; in Beecher's congregation a minister. Who but pulpiteers are to be blamed for the phrase, "dry as preaching?" When a man wants to give stimulating advice to a friend, why does he begin by saying: "Now, I'm not going to preach to you?" He ought to wish he could. Why does the cinema make the Protestant minister ridiculous? It is because some ministers whom the scenario artist has heard made their profession ridiculous. When a speaker addresses an audience that is accustomed to listening to a platform king, he has its attention from the start: and when he follows "a mere discharger of words," he must fight for attention in every word he speaks. His congregations are right: how else can they judge of a profession than by its representatives? By thy words thou shalt be justified, and by thy words thou shalt be condemned. Commend your calling by your practice.

Your future depends on your success. You must earn your salary, or lose it. The same thing is true of your reputation. If you are the captain of your soul, you can run it on the rocks. To speak well, is to win invitations to speak; and each invitation accepted increases the ability to speak



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well. Dividends at interest pay dividends: to him that hath shall be given.

Speaking well has cultural value for the speaker. Senator Beveridge, after defining oratory as one of the fine arts, adds: "Art is the highest function of the mind and soul of man." To appreciate art to the full, one must become an artist. The alert pursuit of a high vocation lifts every faculty of the mind. Everything that one does well brings self-criticism of everything else one is doing. "The good is enemy to that which is better." On many a grave, if the truth were told, would be found written the epitaph: "Too easily satisfied." Every one can do better than he thinks. There is a sleeping giant within that needs only the noise of serviceable industry to awaken it. There are men of force on the platform today who, when they began, had everything against them: a thin voice, clumsy mannerisms, and a hangdog spirit.

To defend exalted themes in resistless speech, is to hold human history in your hands. Divinity students laughed at one of their class-mates who refused to accept any recreational invitation for the afternoon before he was to preach: "The destiny of men may hang on that address," he declared. His great New York pastorate proved him right. The listener's life is what the speaker makes it. "Life and death are in the power of the tongue." When Rockefeller was brought forward for church membership as a boy, it is said, a prominent church official objected: "Well, I suppose there is no harm in letting such children come into the church, if they want to; but of course they can be of no financial value." The speaker draws his bow at a venture: how little he knows the mark he hits! There were two hundred additions to a church from a series of services. A similar series was held contemporaneously elsewhere, with only one convert. The names of the two hundred have all been forgotten. The single convert was David Livingstone. Earnest speech is gifted with parenthood. The late Sylvester Horne boldly declared: "The appearance of a true preacher is the greatest gift that any nation can have." He points the path to character.

The truth is on trial, and we are the witnesses. What verdict will the jury render?

QUESTIONS Lecture I

Why is speaking in public "the most difficult of all arts?"

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fortnight's visit

as their guest for several weeks.

Mrs.
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Entire Church World To Benefit By New Invention

Cincinnati, O., August 1st. Dr. J. E. Holley has proved himself a mechanical genius as well as a writer and lecturer. At his home in Mariemont last night he astounded a number of his ministerial friends by unveiling a new instrument, which it is believed, will revolutionize visual education making it possible for any minister to virtually place his thoughts in pictured form on the screen.

The pictures are photographed on glass plates which are loaded into the machine, and at will, by the pressure of an electric button, the lecturer may have the picture he desires appear before his audience within the fraction of a second.

The pictures Dr. Holley projected were sharp and clear, with unusual definition, and the behavior of the machine was perfect. With further demonstration it was proved that the "magic" instrument also will project the old style glass slides perfectly.

In answer to various questions the inventor explained: "The operation is entirely automatic. The pictures cannot get away from the order in which you wish them to appear, and it is impossible for them to break from the heat of the lamp. I do not use an operator. As you see, I stand by the screen and when I press the button there flashes on the screen the scene I want, with a dissolving effect as quick as thought."

"But, won't this new equipment be

expensive?" was asked, to which Dr. Holley, with his characteristic smile, replied, "As you know, I was among the first, if not the very first, to make film slides. This was more than fourteen years ago. Last year my company sold more than five million film slides at five cents each. The film is not quite as clear as the standard glass, but the low price enables many to own a large library of visual matter for a trifle, and it is worth many times the price I get for it. Price has always been the barrier between the church and the standard slide, and I set out to break this down. In fact I have done it, for I purpose to place these new pictures in the hands of ministers at a price as far below ten cents as I can. I don't know now what the price will be, but it will be less than ten cents."

"I propose" Dr. Holley continued, "to give to every purchaser of a set of pictures, the lantern just as you see it sitting there, and will see to it that every one interested in visualizing their Bible study or giving illustrated lectures gets the equipment."

Dr. Holley plans to send at least two hundred of these outfits to ministers for tests, to confirm his opinion of the tremendous value of this new equipment to the church world. It must be said that the apparatus is a very ingenious piece of work, and should put the inventors name prominently before every school and church in the country.

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This Space Reserved
in November for
Dr. Holley's Announcement

Name some literary persons who are often poor speakers.

What four advantages has public speaking over the press?

Which other professions need to learn to speak well?

How answer the charge that "talk is cheap?"

Is public speaking receiving more emphasis today than heretofore? Give some proofs.

Why are set rules not to be emphasized?

What is the nature of the relation between the speaker and his audience? Give seven reasons for speaking well.

Worship in Song

(Continued from page 20)

Shakespeare and Milton and Tennyson and Emerson. It may be difficult to explain why the poetry of Burns and Wordsworth and Whittier and Longfellow should be superior to that of a dozen popular writers of newspaper verse but the fact seems to be undeniable. The soft maple grows as imposing in appearance as the oak, but there is a difference between them. The pumpkin is larger than the acorn, but a pumpkin is a pumpkin and an acorn is an oak. So

with reference to literature and music. At a given time the second rate verse or music of a popular author may, in its effect upon society, compared with the impression of the more substantial productions of some other, be like the pumpkin as compared with the acorn, but time will tell. In a hundred years the pumpkin will still be a pumpkin, but the acorn will be an oak.

The facts seem to be that in spite of the present popularity of "The Glory Song," or "The Way of the Cross Leads Home," or "Brighten the Corner Where You Are," these modern songs will be discarded before "When I Survey the Wondrous Cross," although the latter was written two hundred years ago; and that the great hymns of Isaac Watts and John Newton and Charles Wesley will remain for centuries yet to come. And it is not merely the name of the writer that gives permanent value to a hymn. Isaac Watts wrote hymn verses that are little, if any, better than doggerel. They are not used at all today. But something marks the great hymn from the lesser one. The years sift the permanent from the passing. Popular songs of twenty years ago are displaced by those of five or two. But, "In the Cross of Christ I Glory,"

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NEW BOOKS OF RELIGION



"Here it is at last," announced the Religious Book Club Bulletin, ending a nine months' wait for a popular volume by a first-rank scientist on the relation of science to religion. **Science in Search of God** (\$2.00), by Kirtley F. Mather, of Harvard, met their specifications. *The Christian Century*, (W. E. Garrison, reviewing) said it deserved the rank of religious book-of-the-month, and added, "For a brief statement of an intelligent faith in terms consistent with a scientific method of thought, I know of nothing better than this thoughtful and readable book."

* * * * *

Books a-plenty are telling what Catholics and Protestants think or ought to think about the Church and politics. Now comes a timely little tract on tolerance, **Protestant Saints**, by Earl Marlatt, of Boston University. (\$1.25.) It is made of three psychographs, picturing Augustine, Bernard, and Francis. Gamaliel Bradford, psychograph expert, writes: "In analyzing their protestantism, so perfectly compatible with their humble and devout Catholicism, Professor Marlatt makes the saints . . . live and act and feel with that vitality which enabled them to be creative forces in the Church of their own day and will make them equally so in ours for those who read about them understanding."

* * * * *

Esther Willard Bates, of Boston University, sends a compliment for Fred Eastman's **Modern Religious Dramas**. "I especially liked the play, *The Color Line*, and I should be very proud if one of my pupils turned out so clear and compact a play. But I liked a great many others also, and it will give me pleasure to recommend the book." Professor Eastman's dramatic workshop at Chicago Theological Seminary was a busy place while he was examining almost three hundred plays and pageants to find the best for this volume. Eleven one-act plays and two pageants survived his tests, and are offered, in **Modern Religious Dramas** (\$3.00), to churches and church schools.

* * * * *

Edmund Noble is a newspaper man whose passion is humanity. A profound student of philosophy, he has written learned books for the professionals. But this time he writes for the general reader. In **Our Slumbering World—A Plea for the Awakened Mind** (\$3.00), he is trying to shake a sleepy world awake to the power of mind as a solver of such problems as our machine age, health, war and peace, free will.

* * * * *

Another important book for religious educators who are concerned with *what to teach*, is **The Science of Religion—An Introduction**, by Lewis G. Rohrbach, professor of religious education in Dickinson College.

* * * * *

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written a hundred years ago, has not been displaced by any of them. The two Bernards have several selections written eight hundred years ago, in present day hymnals.

Now, for some constructive suggestions:

First, I should say, establish our Christian faith and practice upon a more substantial foundation than the merely emotional. Let us cast off our ecclesiastical fear of knowledge, and endeavor to make it possible for the ordinary church member to have some definite instruction in history, including of course religious history, philosophy, theology, and literature, so that the standards of personal desire relative to worship and religious exercises may be raised. This is no small undertaking, nor can it ever be perfectly accomplished, nor even approximately so, in a decade, or maybe a century; but just as popular education has raised the level of common knowledge, popular religious education might be brought to pass in such a degree as to elevate the cultural level of religious practice. The times are against such an educational program in large measure, but who is to say that the times may not change, and that the times may not be changed by intelligent effort? Protestantism lacks something in the way of ecclesiastical machinery, but we have freedom and truth, so why not attempt great things for God, nor despair of expecting them of Him?

In the second place, unless we desire even less of true worship than we now have, let there be a more spiritual and worshipful character in our church music. I dislike pious and churchly expressions. I like to regard a church building as a meeting house. There is a rage for "guest soloists," borrowed choir members, infant prodigies, children's quartets, out-of-town singers, and the like. The choir is often maintained and recruited by means of social contacts, choir suppers, choir picnics, choir hayrides, choir moving picture parties.

The point made here is not chiefly the disagreeable character of these conditions, bad as they are, but the fact that their existing at all, certainly at least in the degree in which they manifest themselves, is evidence of a totally wrong conception of the function of church music to begin with. We subordinate worship in song to the frivolity and vanity of the choir.

A short cut to satisfaction would be the abolishment of the choir. This has the advantage of getting rid of the disorderliness of the choir, but the young people of the choir are not alone to blame. To dissolve

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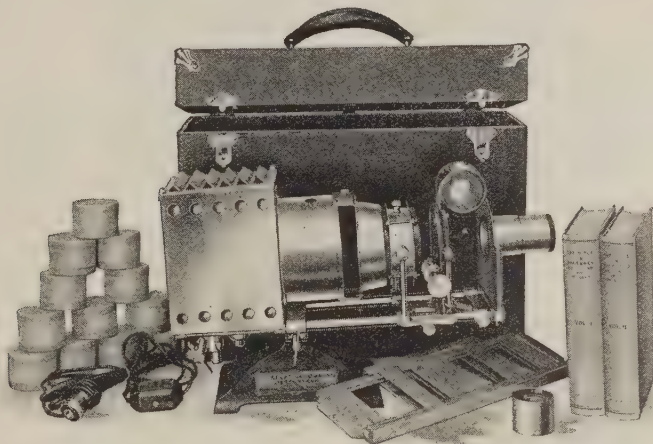
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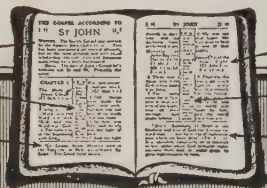
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the choir would not dissolve the conditions that make the choir what it is frequently. The root of the matter is that we have communicated the modern "jazz" spirit, which is not modern at all, to our church services, and, without any determined desire for spiritual communion to begin with, we undertake to produce *religious* music and the undertaking is beyond our power.

In the third place, I should advise making use of whatever external adjuncts there may be available toward bringing better conditions to pass. A deliberate effort to have less noise and confusion, and more worship would certainly be in order. To this end the omission of at least a part of the less worthy musical features, together with an honest effort to cultivate the ability to sing the great hymns of Christian faith, with instrumental music in keeping, indeed in unison, with this intention, could scarcely fail to be profitable. Many churches have found that to dress the choir members in plain robes, all alike of course, has a tendency to add dignity and to produce an atmosphere more favorable to religious impressions. Of course this would require several corresponding adjustments of other features of the church services, but these could be made in agreement. Back of this external effort both choir and congregation should be urged to look with reverence upon spiritual life. It is a scriptural truth that "evil communications corrupt good manners." And it is a scriptural rule to "let all things be done decently and in order."

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Minister's Music

(Continued from page 22)

gregation in song. In my own work I sing through the entire service, hymns, anthem, as well as read the service, scripture and preach the sermon. Vocally I am always tired after. If a minister has a voice trained for solo work, such singing at a public service is a great asset. Naturally the nature of office and rules of the church in this particular must be observed. It would be well if every seminary student could have a course in sight-singing and vocalization. Singing is an art of no small magnitude. In a limited three years not much

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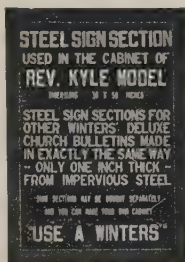
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(Signed) *Arthur O. Hjelm,*
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time could be given to it, but it might prove of more practical benefit than the so-called church music courses today. Most seminary courses today consist of facts in the history of church-music, some facts in hymnology, which are not the thing most needed. It is true in some of our large schools splendid departments are to be found for the training of specialists in the ministry of music. The clergy need some of these basic principles. A few vocal lessons from a good private teacher will help much. All the work done on self-improvement will bring in an hundred-fold return. The great oratorios are to be heard not only in the cities today, but in many towns and small educational centers. Why should not a minister become familiar with the greatest form of inspiration written by the genius of Handel, Hayden or Bach? Such music gives one an example of the acme of musical genius, coupled with the heights of religious inspiration. During my student days I recall many happy hours with a male quartet which have since brought in their reward. Often late at night we four fellows would rehearse our programs for coming concerts, and harmonies would mingle with the snores of our sleeping fellow-students. Today, each one of these men is using his voice to the glory of God and to the cause of better music in his church.

A minister who does not give care to the choice of hymns is losing a vital opportunity. Select the great hymns of the church, which express heroic faith and enlarging vision. Too many hymns are poor in sentiment and unfit musically. A test was made some-time ago in a school of Religious Education for children, to determine which type of hymn was the most popular to the child mind. By a great majority the cheaper hymns were rejected in favor of "Lead Kindly Light," "Onward Christian Soldiers" and "Abide With Me." With the fine hymnals at our disposal there is no excuse for the singing endlessly of the familiar one to the neglect of the hundreds there, but yet unknown. Every minister ought to know the majority of the hymns in the hymnal, their adaptability to congregational use and whether they are singable. He should know what ones are familiar, and should seek to discover new ones to vary the interest. If he cannot know these things there are always some competent people available who are glad to give the information which he ought to know.

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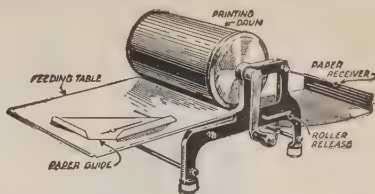
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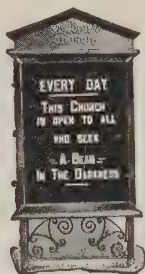
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It would be splendid discipline for us if we could give those in charge of the music the theme of our services, or the subject matter of our sermons for two weeks or a month ahead. This would enable them to choose the suitable music and have it in preparation for the appointed Sunday. It would also make us prepare our messages with greater care and zeal. How many times such a method would avoid that last-minute sermon preparation. All those in the ministry of music in the modern church will feel the superiority of such procedure. Much progress has been made in the use of music in our churches today, but the day is not yet at hand when this greatest gift of God has been utilized to its high possibility.

"O sing unto the Lord a new song;
For He hath done marvellous things."

Music in Worship

(Continued from page 29)

Music became a part of the life and worship of this new people. They sang in their homes. When Jacob stole away from his uncle Laban and took with him his two wives, Leah and Rachel, Laban pursued him. When he overtook him, Laban rebuked him by saying, "Wherefore didst thou flee away secretly and steal away from me and did'st not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp?" Music, both vocal and instrumental, was a part of the home life of those people.

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The Israelites, settled now in their own land, perpetuated the memory of that deliverance. The temple became the center of worship. In the temple were employed not only "men singers and women singers" but musical instruments of every description. Poets used their gifts to compose songs and psalms. Thus, through the agency and instrumentality of the art of music, the Israelitish nation sought to find expression of their religious feeling. Music became highly specialized and elaborate and as long as the Jewish people continued in the covenant relation established by God through the patriarchs, music played an important part in their religious exercises.

Christianity is born with a song upon its lips. The midnight skies are illuminated and the air rings with the joyous music of the angels, singing, "Glory to God in the highest and on earth peace good will toward men." Even before that great burst of song over the fields in Bethlehem, we get a foretaste of the music that is to ring out wherever the blessed Gospel is proclaimed, as we hear Mary, the blessed Virgin, in The Magnificat, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."

The birth of Jesus brings forth a burst of heavenly music. His life and work fills men with song. The prodigal's elder brother heard "music and dancing" when he approached the house to find that his wayward brother had returned. The Savior Himself sang, as Matthew tells us in his Gospel. Then when we come into the New Testament church, we find a wealth of references to singing and music. Paul and Silas sang while in prison at Philippi. To the Ephesians Paul writes, "Be filled with the spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." James, in his epistle counsels, "Is any merry, let him sing." From these illustrations we can see another use of song and

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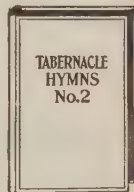
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when we shall be made like Him, we shall sing endless hallelujahs to His name.

What does this suggest to us with reference to our music today? The first thought, the thought most dominant, the thought which impresses itself most forcibly upon us is this: we can sing praises to God only when we are in harmony with Him. Heathen religions do not sing. They lament. Their wails are in a minor key. The somber interiors of their mosques and temples are never lighted by the joyous note of song. Isn't that a thought to keep before us when we plan for music in our own churches? Will we not be serving God the more acceptably, and furthering the bounds of His kingdom the more, when we begin to insist that our musical leaders, whether they be organists, choir leaders or choir members, be first of all, men and women of deep and definite Christian character? A large Protestant church for years has employed as soloist and choir leader, a professional musician of recognized ability who is a Jewess. How can such a singer lead a congregation of Christian believers into a better and finer spirit of worship, when she sings such a hymn, for instance, as "I know that my redeemer liveth" or "In the cross of Christ I glory?" If we are to improve our church music, let us begin here. Let us insist that what we sing is sung out of our religious experience. That we sing of faith and redemption and the blood of the Lamb, because they have come to be deep and abiding experiences in our lives.

A second thought suggested is this: with few exceptions that music was by the entire assembly. It was congregational singing. If you look into the history of music in the Christian church, you will find that the Reformation of the sixteenth century had a tremendous and lasting influence both upon the form and function of sacred music. The Scriptural doctrine of the priesthood of all believers was applied to public worship, so that every believer was given a personal part in the service. There came then the introduction of responsive singing, of hymn singing. Men and women came together to worship. The leader in the worship, the pastor, was not alone in the part he played. The individual members of the congregation lifted their voices in praise and prayer and confession. The adherents of the Reformation came to be known as "the hymn-singers" and the Lutheran church to this day is recognized as the singing church. We should never

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be content in our public worship, to be sung at, or entertained by professional singers. Rather let the music be less perfect musically, than depart from the well established principle and practice of congregational music. The true center of church music should always be the music of the congregation — hymns and tunes in their practical use.

Another thought suggested by the study of music in the light of sacred Scripture is this: music was employed to express great emotions. It should be so employed by us. A church service must have a certain degree of emotional color and warmth. Can you think yourself into a favorable mood for worship? You need the aid that comes from appropriate surroundings created not only by the art of architecture, sculpturing and painting, but also by the art of music. We are aided in the creation of the mood to worship by impressive music, stately liturgies and by a dignified form of service. The music that is to be used for that purpose, must be of the right type. There are three types of music, if we want to classify them as to the effect upon our emotions. There is the type of music which makes its appeal to the feet. We have so much of that today. It is on the air. We hear it in the five and ten cent stores. In the modern dance hall. Some of it creeps into our churches, that jingling, tinkling kind that sets our feet in motion. Such music has no place in the dignified, purposeful service in the house of God. Another type makes its appeal to the head. The classics, unique compositions which require mental effort to appreciate them thoroughly, are of this type. A third type makes its appeal to the heart and it is in this type of music that our church music should excell. Attempts to entertain, exploit talent or tickle the vanity of an organist or choir master, must never displace the fundamental purpose of music in worship, namely to stimulate the emotions for worship. At the close of our church services we ought to be able and willing to say to those who have the responsibility for the music in our churches, "I want to thank you for your worshipful music this morning. You sing in such a manner as to impel me not to applaud you, but to worship God."

There is still another thought suggested by this study of music and song in Scripture, which should be helpful to us in our endeavor to improve our church music. In the instances cited, it is plain to see

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that the purpose of the music was the proclamation of some great truth. It may have been a deliverance at the hands of some physical or spiritual enemy. It may have been a great victory for the forces of righteousness. It may have been the triumph of right and truth in an individual life. No matter, the resultant song preserved and proclaimed the truth. So with our music today. Our churches exist and maintain regular services, largely, if not chiefly, for the preservation, proclamation and personal enforcement of revealed truth. Our churches are bound to utilize every accredited and efficient agency for setting forth revealed truth and bringing it to bear on the hearts of men. For certain aspects of the Gospel message no voice is more eloquent than that of music. Great revealed truths often take on an unexpected freshness, lustre and penetrative energy when fitly clothed in melody and harmony. We need to emphasize this particular function of music in our churches and thus help to fulfil the practical mission of music as a handmaid of religion.

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(Continued from page 24)

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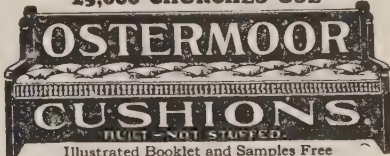


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"Hymns and Haws"

REV. MARCUS L. BACH

There was a time when congregations sang and when every individual strained his vocal chords to the bursting point, when songs gushed from the heart and when the candlesticks vibrated in gleeful response. There was a time when folks had to sing to keep the wolves from the church door and the devil out of the woodbox. There was a time when greybearded men held the hymnal at nose length and grey-haired women wore three pairs of spectacles, when children hummed the melodies and the babes supplied the cadences, but that was years ago.

Today our churches are songless, our services barren, and our singing is nil. Commercialized Christianity has cast the hymns of our fathers into the discard. The elaborate polyphonic organ, the vested choir, the professional singers, are installed for the very purpose of relieving the congregation of its primitive (?) "liederfest." What novice dares match his vocalization against such an efflux? A layman realizes that his singing may prove noxious or even obnoxious to the subtlety of song. He may get a haw for his hymn and a dig in the ribs from his fellow-pewer. He will, at any rate, realize how nearly he profaned the service of the sanctum.

The condition has arisen from the clergy itself. Vying for honors, battling as it is for recognition, dazed as it has become by the craving for publicity, it aspires to make its services attractive and superincumbent, forgetting men and God in its ego-list.

I was at a service recently where the minister announced hymn number 483, "I will sing the wondrous story of the Christ who died for me..." The organist played it over once or twice, the white-robed choir arose, the minister reposed on his cushioned-seat and the number began. I heard a little man across the aisle sing from his heart like a Maderio canary. At least twenty people turned to look at him and domine peeked, scowlingly, around the mahogany pulpit. A moment later the enthusiastic little troubadour had signed off, thinking in his heart, "I will sing the wondrous story—but not around here!"

How can the minister expect folks to sing when he chews his handkerchief, reviews his outlines, or yawns during a soul-stirring hymn of praise? Can any impoverishment be so offensive? Those hymns, written upon the bended knees of Christian martyrs, their verses penned in tears and their melodies recorded in drops of sweat, to be accompanied with tweedledum and tweedledee or ecclesiastical wheezes? Uncouth parsons are harbingers of congregational silence. Hymns led by a choir with burdened musical pretense, unsponsored by the announcer, are consequently neglected by the audience.

The pastor is the director of worship and song. If he doesn't know anything about music he should, at least, be judicious, conscientious, and considerate in his selection of hymns the words of which harmonize with the service and his own anthropomorphism. Careful selection of hymns before the service would eliminate any abnor-

quality chosen in a moment of afflatus out of all normal proportion to his reputation and not tributary to the scripture or the sermon. More worthy is the minister who deliberately omits a hymn which neither he nor the congregation dare sing, e.g. Better no hymn at all than an asinine law from Amaimon and man.

I can not ask my people to sing Doddridge's poem to the "Happy Day" melody. This tune has been corrupted with "How dry I am" until it is unfit for the sanctuary. Wherever it is announced, though it be in a company of saints (?) there is snickering and antipathy. Too bad, of course, but if the thought of this fine poem must be conveyed, let it be read. "If the song of the reverent singer may lift our hearts to God, might not the simple and devout reading of a sacred lyric sometimes have a devotional value?"

Let our sacred songs be chosen seriously, prayerfully and wisely. "Many of the hymns we sing are artificial. They are superficial and unreal. They frequently express desires that no one shares, and which no healthy, aspiring soul should ever wish to share. Some of our hymns are cloistral, even sepulchral, smelling of death, and are far removed from the actual ways of intercourse and the throbbing pulse of common need. The sentiment is often sickly and anaemic. It has no strength of penitence or ambition. It is languid, and weakly dreamy, more fitted for an afternoon in Lotusland than for pilgrims who are battling their way to God. And yet these hymns are indifferently chosen, and we use and sing them with a detachment of spirit which makes our worship a musical pretense."

Often the success or failure of an entire service may be directly traceable to the selection and rendition of a hymn. There is no excuse for ill-chosen songs when such a vast efflux of Godly musical messages are at our selection and command. It evolves about a life, the life of a pastor. If he can say, "Let us sing, 'O Jesus I have promised to serve Thee to the end; be Thou forever near me, my Master and my Friend; I shall not fear the battle if Thou art by my side, nor wander from the pathway if Thou wilt be my guide . . .'" if the congregation can look into his face and realize that the message is his soul-song, the words an echo of his life, the context a symbol of his endeavors, it will sing to God and feel itself lifted nearer to the throne. It will be filled with aspiration, trust and supplication until it becomes vibrant with praise and hope!

"Every artificiality in the service is an added barrier between the soul and truth; every reality prepares the soul for the reception of the Lord."

Hymns Contribute to Effectiveness

William J. Hart, D.D.

"Were those two hymns in the Methodist hymnal?" This was the question presented to a small group of ministers of the Methodist Episcopal Church as they were discussing the orderly, im-

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pressive and unified service which Chancellor C. W. Flint conducted when he preached the baccalaureate sermon before the graduating class of about eight hundred members at Syracuse University in June, 1928. These ministers were men of rather long experience, and were serving churches ranging from one of the largest Methodist churches in the country to churches in small villages. Yet no one was positive, for the hymns were sung from the programs, and no one recalled having heard them sung at a service of worship previously. Yet these two hymns were a valuable contribution to the service that day when the preacher spoke on "The Reality of the Spiritual." Furthermore, they are easily sung. Yet it indicated the fact that ministers often overlook some of the rarest treasures of the hymnal, for both of these hymns were from the Methodist Hymnal prepared in 1905.

Richard Watson Gilder was the author of the hymn sung at the opening of the service. In the hymnal (14) it stands related to the tune "Gilder," but it was sung that morning to the very familiar tune of "Duke Street." What a beautifully expressive selection it is for the beginning of a service of worship!

"To Thee, Eternl Soul, be praise!
Who, from of old to our own days
Through souls of saints and prophets, Lord,
Hast sent Thy love, Thy light, Thy word.

"We thank Thee for each mighty one
Through whom Thy living light hath shone;
And for each humble soul and sweet
That lights to heaven our wandering feet.

"We thank Thee for the love divine
Made real in every saint of Thine;
That boundless love itself that gives
In service to each soul that lives.

"We thank Thee for the word of might
Thy spirit spake in darkest night.
Spake through the trumpet voices loud
Of prophets at Thy throne who bowed.

"Eternal Soul, our souls keep pure,
That like Thy saints we may endure;
Forever through Thy servants Lord,
Send Thou Thy light, Thy love, Thy word."

The second hymn of which members of the group were not sure was composed by Caleb T. Winchester, a member of the commission which prepared the hymnal of the Methodist Episcopal Church. Again another tune was used rather than the one associated with it in the hymnal. There (636) is connected with "Camp," but it was sung to the tune of "Hamburg." This immediately preceded the sermon (or "address," as listed on the program), and one can not easily conceive anything more appropriately related to the occasion and the subject of the sermon than this selection:

"The Lord our God alone is strong;
His hands build not for one brief day;
His wondrous works, through ages long,
His wisdom and His power display.

"His mountains lift their solemn forms,
To watch in silence o'er the land;
The rolling ocean, rocked with storms,
Sleeps in the hollow of His hand.

"Beyond the heavens He sits alone,
The universe obeys His nod;
The lightning-rifts disclose His throne,
And thunders voice the name of God.

"Thou sovereign God, receive this gift
Thy willing servants offer Thee;
Accept the prayers that thousands lift,
And let these halls Thy temple be.

"And let those learn, who here shall meet,
True wisdom is with reverence crowned,
And science walks with humble feet
To seek the God that faith hath found."

The third hymn was reasonably familiar to the group of ministers mentioned. This was, "Spirit of God! Descend Upon My Heart," by George Croly. In the hymnal (197) it is connected with the tune named "Emilie;" but that morning it was sung to "Eventide." What a reverent close it made for that service to the thousands of listeners:

"Teach me to feel that Thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

"Teach me to love Thee as Thine angels love,
One holy passion filling all my frame;
The kindling of the heaven-descended Dove,
My heart an altar, and Thy love the flame."

It is evident that these hymns were selected with exacting care, and by their use every detail of the service was made to blend into complete harmony. Their rendering that morning indicated how care in the selection of hymns may be a very important consideration in the effectiveness and impressiveness of a service of worship.

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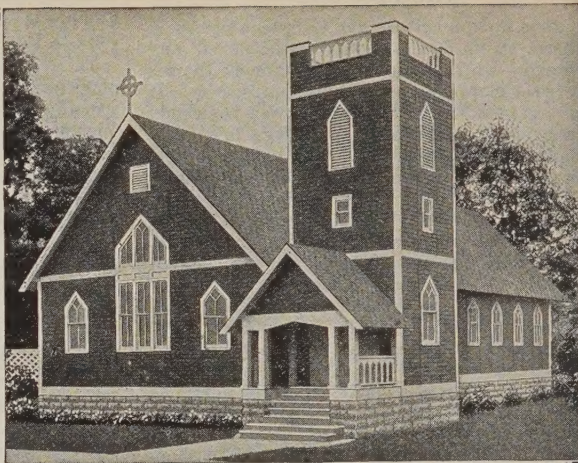
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